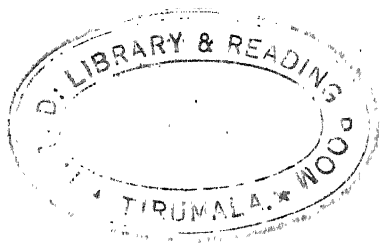


ADVENTURES IN THEOSOPHY

by
GEORGE S. ARUNDALE



1941

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA

PLACED ON THE SHELF

Date... 25.7.96

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PREFACE

Adventures in Theosophy is a Call to those who have the adventurous spirit from one who has always lived life as the Great Adventure.

Many of the Adventures of this book would have found their rightful place in *The Lotus Fire*, an Adventure in the realm of Yoga, had they been written before its publication. Especially will students of Symbolic Yoga appreciate the chapters on the use of "The Symbols in Healing," "An Adventure in Sound," "An Adventure in Geometry," and other similar Adventures.

Those who are using the technique outlined in *A Guardian Wall of Will* will be interested in the contrasting technique given in "An Adventure of the Night—the Fire-Pillar Motif," as well as certain other chapters which expand the possibilities both of visible and invisible helping.

Written as this book has been during the period of the world's great baptism in suffering and conflict, it appropriately opens with "An Adventure on Kuru-kshetra—the Warrior Song." In the same spirit of Will Triumphant, it closes with "Become Adventurers—Soldiers in the Masters' Army."

A. H. PETERSON

Adyar,
24 September 1941

CONTENTS

	PAGE
PREFACE	v
1. AN ADVENTURE ON KURUKSHETRA—The Warrior Song	1
2. AN ADVENTURE IN EVOLUTION—The Pen- dulum	22
3. AN ADVENTURE IN RECONSTRUCTION— Types of Builders	26
4. AN ADVENTURE IN THE MIRACULOUS— Dunkirk	37
5. AN ADVENTURE IN MAGIC—The Working of the Dark Forces	45
6. AN ADVENTURE OF THE NIGHT—The Fire- Pillar Motif	60
7. AN ADVENTURE IN SUFFERING—Sadness Entities	69
8. AN ADVENTURE IN SYMBOLIC YOGA—The Symbols in Healing	85
9. AN ADVENTURE IN STUDY—in Terms of the Kingly Will	101
10. AN ADVENTURE IN SOUND—Mantrams of Power	110
11. AN ADVENTURE IN GEOMETRY—A Concentra- tion on Fundamentals	126
12. AN ADVENTURE IN DISCOVERING the Point Centre of Our Being	144
13. AN ADVENTURE IN MEMORY—How to Remem- ber Inner Plane Experiences	157

	PAGE
14. AN ADVENTURE IN GREATNESS—Real and Unreal	167
15. AN ADVENTURE IN CONTINUITY—The Essence of Reincarnation	175
16. AN ADVENTURE IN REDEMPTION—The Rainbow Will of God	180
17. AN ADVENTURE IN SIMPLICITY—A Fundamental Keynote	189
18. ADVENTURES IN THANKFULNESS	200
19. AN ADVENTURE IN TRUTH—towards Understanding	209
20. THE ADVENTURE OF BEING IN LOVE	226
21. AN ADVENTURE IN CONSCIENCE—A Call to Heaven	237
22. BECOME ADVENTURERS—Soldiers in the Masters' Army	249

AN ADVENTURE ON KURUKSHETRA—THE WARRIOR SONG ¹

SOME 7,100 years ago, it is said that *The Bhagavad Gita* was revealed to Arjuna on the Ekadeshi day corresponding to this in the month of Shravana. In 1939 this day falls on the 22nd of December, as the corresponding lunar date.

I speak on this marvellous Scripture, *The Bhagavad Gita* or the Song of the Lord, not as one versed in Sanskrit lore, but rather as one who comes from a distant land, who reverences this Song no less than those who may be nearer to it by birth.

It is a universal Scripture, surely not exclusively Hindu. So far as I understand the *Gita*, and each individual must understand it in his own way, for it is the song of himself as well as the Song of the Lord Shri Krishna, it has three special meanings or applications :

(1) It has a meaning, a very definite meaning, for India, a specific application for India as India is at the present time. Its setting is India.

¹ Address at Adyar, Gita Jayanti Day, 22 December 1939.

(2) It has a meaning for Arjuna, and we are all of us Arjunas. That name is simply symbolic of the evolutionary individual, who is given the Song of Songs at a certain state of doubt and despondency in the course of his evolution. So the Song of the Lord is the song of each one of us revealed in all its supernal majesty by One who alone could sing it, that song which is eternally singing in the heart of every living creature.

This Song appeals to and applies to the everyday individual such as Arjuna was, though he had immense advantages over all of us.

(3) The *Gita* is the song of Life's Eternal Meaning, It is the song for a particular time, and for any time. It is the song for a particular individual and for all individuals, whether superhuman, human or subhuman. It is the Song of Life's Eternal Meaning from the beginning of life right up to life's fruition.

IT GIVES THE WORD FOR INDIA

In order to understand the meaning of *The Bhagavad Gita* for India, we must look at the setting in which it was given. It was a setting between the death of an India and the birth of an India. From the Theosophical standpoint, we might say it was the setting between the Third of the great national Initiations and the Fourth great national Initiation—between the initiation which reveals the

tremendous unity of life, and the initiation which, after revealing that unity, gives place to the Crucifixion, as we have it in the Christian Scriptures, and thence to the Resurrection to come.

From that point of view *The Bhagavad Gita* is the sounding of the Indian Mantram, the Indian Rhythm, the Indian Word for her new dispensation. We must try to hear within *The Bhagavad Gita* this particular word which had to be spoken to break up the India that was dying, and to give life, release, to the India that was being born. It was the sounding of the great mantram of India's death and therefore of India's rebirth. No one can effectively study *The Bhagavad Gita* who is not able to sense, at least in some small measure, the nature of what the dying was and what the birthing was to be.

We have an inkling of all of this in *The Bhagavad Gita* itself, and especially in Dr. Besant's *Hints on the Study of the Bhagavad Gita* which gives us such wonderful information about this setting.

Not only is there this Word which sounds throughout *The Bhagavad Gita* proclaiming India's dying and India's rebirth, but also is it sounding on every plane of her consciousness. No one who cannot understand Atmic India, mental India, emotional India, and physical India no less, the very soil of India, can appreciate what it was that was dying and to what she is to give rebirth.

Unfortunately today there is largely either an emotional-devotional study of *The Bhagavad Gita* or a purely intellectual understanding of that great Scripture. Its real meaning can only be understood by those who can survey, to some extent at least, the great cataclysms that caused worlds to die and worlds to be reborn. We have not yet discovered *The Bhagavad Gita*.

Added to the Great Revelation there have been numerous commentaries, and yet we can see, from the way in which the average individual lives in India at the present time, that he is remote from a realization of the essential nature of *The Bhagavad Gita*.

Those who have the eyes to see can read therein the destiny of India. As is so often said, every great Scripture, every profound and fundamental Book, has many, many meanings according to the capacity of the individual to understand. That is eminently true of *The Bhagavad Gita*. But *The Bhagavad Gita* was neither written, nor was it read. It was sung, and it was sung in the only language in which the Real can be sung with any accuracy, namely, Sanskrit. *The Bhagavad Gita* must be sung to be understood, and our gain from it will depend upon our growth. The more we are awake, the more will *The Bhagavad Gita* inevitably mean to us.

IT RECONCILES AHIMSA—HIMSA

A very special and wonderful significance in *The Bhagavad Gita* is its perfect reconciliation between the teaching of Ahimsa so rife at the present time, and which is declared to be so much a part and parcel of the Indian spirit and soul, and its opposite, which we call Himsa. It is the tremendous and magnificent swing of the Pendulum of Life between war, on the one hand, and perfect harmlessness, on the other. For the moment ignorance seems to be swinging India in the direction of so-called harmlessness, but *The Bhagavad Gita* rises high above these distinctions into the Perfect Unity where all differences and contrasts are perfectly reconciled.

As Dr. Besant points out time after time in her book entitled *Hints on the Study of the Bhagavad Gita*, it is a song of fighting just as it is also a song of peace, and only those who can understand what is the spiritual import of fighting can really enter into the spiritual import of peace. In *The Bhagavad Gita*, rightly read, we can perceive where the spirit of fighting enters and where the spirit of non-fighting is to become dominant.

IT GIVES YOGAS OF CITIZENSHIP

In *The Bhagavad Gita* no less we perceive wonderfully, marvellously set forth for any student of Civics, Nationality, or the laws of Polity generally, what is

the nature of true nationhood, what a nation really is. We perceive the unity of the objects of service to the nation, and the diversity of the modes of service. There is a perfect series of eighteen Yogas which constitute the Yogas of Citizenship.

So many people insist upon divorcing the spiritual life from the life in the outer world that they take *The Bhagavad Gita* to be a Scripture apart from the world and intended largely for the Sannyasi individual who has left the world; not realizing that it is no less for the individual who belongs to the world, who is part and parcel of the world, the individual who must show his skill in the 'Yoga' of Action no less than his skill in the 'Yoga' of Renunciation.

It is to me most unfortunate that this marvelous Book, with its application to life as we have it here in India, as elsewhere it could not have an application. India today is a direct descendant of *The Bhagavad Gita*, that such a Book is not the book of the establishment of India in her true nationhood. We do not look to *The Bhagavad Gita* for the principles of national life, nor for the principles of civic life. Though those essential principles apply throughout the world and are equally true everywhere, they are nearer to us who are the direct inheritors of the tradition of *The Bhagavad Gita* than they could be to the children of the West.

IT RESTATES THE CASTE SYSTEM

In *The Bhagavad Gita* the caste system is restated ; yet ignoring this restatement we think of the caste system as originally given, supposedly by the Lord Vaivasvata Manu. This great restatement is in fact a reflection from the heights, and it is part of the true educational system of India to come that the great principles of life set forth as nowhere else should be so restated.

The difficulty is that there is so terrible a divorce between the spirit and the material life, between the life of the soul and the life of the individual in the outer world, between Heaven and earth. In fact the nearer the earth draws to Heaven, the more quickly will the process of evolution proceed.

INDIA'S GREAT NEED

From one point of view *The Bhagavad Gita* has given us the meaning for India when India was in the throes of dying and rebirth, when she was preparing for what Dr. Besant calls her humiliation, her sacrifice, her crucifixion, that she might begin that rebirth in the throes of which we are today. *The Bhagavad Gita* is partly for the India of that time and partly for India now, for there is no greater need for India than that the very essence, the supreme teaching, of *The Bhagavad Gita* should be brought down into its practical application.

Can we imagine that Ishvara, descending into the form of Shri Krishna, could do otherwise than give a perfect Scripture to the world, a Scripture for daily life, so far as the individual is concerned, a Scripture also for the daily life of a nation, of the world? We may think of that precious, that priceless little book, *At the Feet of the Master*, as giving a wondrous intimate, simple, childlike teaching for every one. We go a step inwards and we have this mighty Scripture. The glory of it is that each one of us can find what he needs therein, no matter what his way, his temperament, his setting may be in the world or in any part of the world. He can find in *The Bhagavad Gita* a note appropriate to him with which he should synchronize in order that he may fulfil himself.

THE MEANING FOR ARJUNAS

Let us turn to the meaning for the Arjunas of the world, and specifically for the particular personage who had the tremendous privilege he had won through previous lives of coming face to face with the Supreme Force in human form, with himself in human form.

We can see throughout *The Bhagavad Gita*, until the Lord reveals Himself in His Supremeness and Arjuna ceases to doubt and to be despondent, how Arjuna is just like one of us—mind-dominated, emotion-dominated, worried, troubled and doubting just as we all are from time to time. And especially was

he so afflicted, because as the Chief Actor he was charged to take part in the destruction of his whole world, so that that world might be reborn. Naturally his doubts, his difficulties, his despondencies were greater than any we are likely to contact, because we have not any such cataclysm to confront. He felt himself entirely unequal to his part. So he was from one point of view. But since the work had to be done and the Will of God had to be performed, he had to be made ready, and therefore gained that Illumination which would help him to achieve his duty.

Arjuna felt himself to be unequal. It is the same with us. We all of us feel unequal in the emergencies, if not in ordinary daily life. But we only have to go to *The Bhagavad Gita* to perceive the principle that will remove our doubts, a principle within us, not outside, a principle that can be brought into activity and so help us to remove from our being the clouds of doubt by the sunshine of Reality.

THE SLAYER OF THE REAL

The ordinary man, especially today, is always slaying the Real with his mind, described in the great Scripture as “the slayer of the Real.” The ordinary man stifles the Real with his feelings, his emotions, his doubts, his difficulties, his griefs. This was especially true of Arjuna whose relatives were fighting on both sides of the battle—doubts, difficulties, griefs were

incessantly dogging his footsteps. Only when the Song was nearly concluded did he at last become free. But think of the revelation that had to be given to him that he might see. Lesser revelations are available to us all. To every one is given what he needs for his release from the darkness in which he finds himself. There was a supreme darkness in the case of Arjuna, a darkness which could only be released by the descent of Ishvara in His Eternal Form.

It is only when Arjuna lifts himself up to His Lord that he begins to perceive the Real. When he lifts himself up to his Lord, he lifts himself up to Himself. When we are reading the story of *The Bhagavad Gita*, we are reading the story of ourselves. Every single episode, whether wonderful or dark and despondent, is part of our own evolutionary process. While we have none of us had that tremendous privilege of the Revelation of God which came to Arjuna, still God does reveal Himself to each one of us according to our needs. In *The Bhagavad Gita* we have the apotheosis of that Revelation, the Supreme Revelation of God in His Eternity brought into terms of time for our understanding.

RUNGS ON THE LADDER OF CONSCIOUSNESS

Always *The Bhagavad Gita*, therefore, is the Song of the Lord in each one of us; however

incomprehensible or difficult to understand, it remains our song. If we cannot understand it, we are then able to perceive the distance between ourselves and our own Reality, and the challenge comes to us to make that distance shorter and shorter. The way of making that distance shorter is clearly given in *The Bhagavad Gita* itself. If we cannot understand it in terms of one level of consciousness, we must bring it down. We can think of a ladder of consciousness on every rung of which is *The Bhagavad Gita*. The meaning on a given rung is only to be perceived by those who are on that particular rung. But sooner or later there must be perception, because *The Bhagavad Gita* is the Song of the Lord which is in us eternally.

THE SONG OF COURAGE

The Bhagavad Gita is the Song of Courage. There is nothing to me more valuable than to turn from time to time to *The Bhagavad Gita* to give me courage, even though I can only contact the words of that wonderful translation by Dr. Besant and Bhagavan Das.

There is a sense of courage in such a phrase as "Therefore, stand up, Parantapa!" In it there is the rhythm of standing up. It is true also in that immortal phrase, "Therefore stand up, O Son of Kunti, resolute to fight." It is the Song of the Warrior Lord, and we are all warriors. The whole process of evolution is that of a God-Soul becoming a Warrior

God. That, of course, is the Supreme Message in page after page of this most wonderful of our Scriptures.

THE YOGA OF THE DOWNWARD ARC

Let us not merely think of Yoga in terms of its value for the Upward Arc. It has no less its reality on the downward arc of evolution, and in fact the First Chapter of *The Bhagavad Gita*, called the Yoga of Despondency, gives despondency and illusion its right and natural place, not a place of humiliation but a place of understanding, on the path of the Yogis to the Yoga of Perfect Union.

One of the most illuminating passages in the whole of *The Bhagavad Gita*, a passage which helps us tremendously even when we are not able to understand its full implications is : “Thou grieveest for those that should not be grieved for, yet speakest words of wisdom.” Arjuna has spoken according to the light of his wisdom, even though that light burns feebly. But Shri Krishna puts it so graciously. “Thou speakest in terms of the wisdom that can be expected from thee at thy stage of evolution. Thou art giving of thy utmost wisdom, and though it is not enough, yet it is in wisdom the best thou canst give.”

And when Arjuna grieves to the utmost of his grieving, at that supreme moment Shri Krishna says : “Therefore, stand up, O Son of Kunti, resolute to fight.” That marvellous injunction comes at the end

of that splendid discourse on the indestructibility of Life. Shri Krishna has revealed that Life cannot be destroyed. Hence the command to fight.

THE KURUKSHETRA OF TODAY

The Bhagavad Gita should be heard in all its magnificences in such a Kurukshetra as we have today, for is there not a Kurukshetra here and now, a world Kurukshetra, an offspring of that other Kurukshetra which took place so many thousands of years ago in India? Are we not all Arjunas in this world Kurukshetra? Since the Song of the Lord was given then for all eternity, it is given for today no less. It belongs to today. Those who desire to face the world-crisis, to understand the world-crisis, and to act reverently in the world-crisis, as we have it today, can never do better than to hear the Song of the Lord again.

Once more I would urge all who wish to understand *The Bhagavad Gita* not to read it with the mind but to hear it. I go back to the very early days, thirty years ago, when in the Central Hindu College at Benares a very dear friend, a great Sanskrit scholar, Mahamahopadhyaya Pandit Adityarama Bhattacharya, sang *The Bhagavad Gita*, because he knew its meaning. It was wonderful to hear him singing the Song of the Lord, first of all in the early morning to the little children of four, five and six. Though they

could not understand the Song of the Lord, they heard it in some part of their consciousness, for a child is only a child in body, not in soul. We pay so much attention to physical bodies in these days, we forget what is so infinitely more important. The Song of the Lord rang so beautifully, selflessly, impersonally through this great Pandit that the children rejoiced more in that particular period than in any other. From time to time he would sing to some of us who were then devotees of Shri Krishna as we are devotees today. And again it was wondrously beautiful to hear the singing of that great man, the pure and glorious truth that we need so much today. No school is to my mind a school of any deep value where the Song of the Lord cannot be heard through the lips of a real devotee of Shri Krishna.

Forms do not matter so much. Life matters infinitely more, and no form can stand any test, whether in the educational system or in any other field of activity, which does not have a direct relation to Life.

A CALL TO THE NATIONS

If only Britain, America, in fact every country in the world, had some knowledge of, and India had more knowledge of, *The Bhagavad Gita*, either the World War now in existence would not have happened, or India would respond to the Eternal Call of Shri Krishna: "Therefore fight, O Arjuna!" We do not

see, or if we see we do not perceive, we do not know. Illusion is round about us. We doubt now, we are confused now, just as much as those before us in the far bygone past doubted. Arjuna was but the symbol of their doubting. So we have neutral countries that do not realize that to them there goes forth the call to fight. They do not realize that the Divine Charioteer will always fight on the side which is destined to be the winning side, for the sake of the advent of the Universal Brotherhood of mankind and of all life.

India today is passing through her Yoga of Despondency. We can see it in the utterances of most of our leaders. They are despondent, waiting, doubtful. But I hope that out of the Yoga of Despondency will emerge the Yoga of Triumph which Arjuna achieved. But where is the individual to give even a partial revelation of the Song of the Eternal Lord?

Today we know *The Bhagavad Gita* in terms of the written word, phrase after phrase, discourse after discourse, with the innumerable meanings attached thereto. We know *The Bhagavad Gita* in terms of the mind, but otherwise we do not know it. So we are helpless. *The Bhagavad Gita* was not a lecture delivered in a hall and taken down in short-hand. It was not spoken but sung at many levels of consciousness. We who are Theosophists with some knowledge

of the various rungs on the ladder of consciousness, we can understand how marvellously different the Song of the Lord sounds when it is sung, let us say, in the Atmic consciousness, as compared with what one might hear with the physical ears.

A SONG OF THE ETERNAL

All of this reminds me of the wonderful utterances in *The Voice of the Silence* where the Master speaks of the Ladder of Mystical Sounds, and the need each one of us has to hear the voice of his Inner God in seven manners :

The first is like the nightingale's sweet voice chanting a song of parting to its mate.

The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars. . . .

Some are familiar with that very beautiful series of gradations of sounds that at last comes to the thunder sounds of the Atmic Consciousness, the consciousness of the will. Such an utterance is that of *The Bhagavad Gita*. How many can not only hear it uttered with physical lips, but can hear it in all its deep grandeur on plane after plane of consciousness?

I am imprisoned by the fact that I have little knowledge of Sanskrit, so *The Bhagavad Gita* must remain to me very largely a sealed book from the standpoint of direct contact. But even the indirect contact is marvellous. From that supreme translation of

Dr. Besant and Bhagavan Das I can read, sing, chant it according to my own capacity to chant. Then it can become soundless, so that I can hear it as from the voice of my own silence in ascending stages of consciousness until there comes that rolling, that beating of what I have called in my book, *The Lotus Fire*, the Cosmic Drums, and then there is the Silence which is the antithesis, and yet in a sense the reverberations of these Drums which send forth the evolutionary motif throughout the worlds.

The Bhagavad Gita is the Nightingale's Song of Life's Eternal Meaning. It is the Song of the Eternal, Universal, and Individual Lord. It is a Song which belongs to every one of us. It does not belong alone to Shri Krishna, to Arjuna. It belongs to every living creature in the non-human kingdoms no less than in the human kingdoms.

The Bhagavad Gita is our book, as is true of every Scripture of every Faith. However Universal, however Cosmic, any great work may be, it is also individual, microcosmic. *The Bhagavad Gita* is the supremely individual book, the extremely individual song that we are not only trying to sing but are singing in terms of Arjuna until the time comes when we shall be able to sing in terms of Shri Krishna, Arjuna glorified, Arjuna the God-Becoming growing into Shri Krishna the God-Become. So *The Bhagavad Gita* is a revelation of our future.

AN INSPIRATION FOR TODAY

If only the world realized what a tremendous inspiration *The Bhagavad Gita* could give, it would come of its own volition, its own free will, and understand little by little its magnificent teachings. In the cataclysms in the midst of which the world finds itself and in which every one of us ought to find himself, for he must take part in the cataclysms in which his brethren are immersed, we shall find the tremendous worth of *The Bhagavad Gita*. As we take part in this Kurukshetra of the world, we shall find how *The Bhagavad Gita* applies to us, stirs us to courage, removes from us the doubts, the despondencies, the griefs, all the inhibitions that are veils between us and our own Divinity.

We are led up to that wonderful Tenth Discourse, the most sublime song one can possibly imagine ; there is nothing more glorious. One only wishes it could be set to music, Indian music to start with. Even in the translation its rhythm is magnificent. It penetrates into Reality and has a magic power of drawing down the Infinite into terms of the finite in a way that makes perfectly clear to me it is a song which ought to be sung. I can conceive of no more wonderful gift to the world ; not even the hymns of glorification of Shri Krishna could be greater than the very Song of the Lord Himself given in sound, in colour and in form. Such a revelation, such a singing,

however imperfect, would show to mankind their souls as nothing else could show them. Even in the West where Sanskrit may not be known in the lower forms of our consciousness, the Song of the Lord would draw together the peoples of the earth and cause them to know their Brotherhood and Unity. I can conceive of nothing more thrilling than the Tenth Discourse sung and danced by Shrimati Rukmini Devi with all the reverence she could give to it, with all the truth she would bring to its translation.

ISHVARA REVEALS HIMSELF

Inevitably the Eleventh Discourse follows after the Tenth. Arjuna is like the Arjuna today. He wants to know. There could have been nothing more marvellous than the Tenth Discourse, but he says : “Give me more.”

Then Shri Krishna reveals Himself as Ishvara had never been revealed before, as Ishvara has never been revealed since, and only could so reveal Himself, because, as Shri Krishna says to Arjuna, “the Divine Eye give I unto thee.” Then the tremendous words : “Having thus spoken. . . the great Lord of Yoga, Hari, showed to Partha His supreme form as Lord.” Then the magic, the wonder, the flash of lightning of Arjuna’s recognition, but it was too much for him :

Show me, O God, Thine other form again,
Mercy, O God of Gods, home of all worlds.

The Himalayas are brought down into the valleys, but so overwhelming are They that we ask that the valleys appear before us again, that the Himalayas return to the rightful setting for Their Magnificences.


But then, because of these tremendous revelations, Arjuna sings : “Destroyed is my delusion . . . I am firm, my doubts have fled away. I will do according to Thy word.” He might equally well have said, “According to MY word,” for the Word of Shri Krishna is also the word of Arjuna, the Word Eternal for All.

LET THE SONG BE HEARD

We can only understand *The Bhagavad Gita* as we live it, however humbly, feebly, haltingly. It must be lived, otherwise it cannot be understood. It is the Song of the Lord which sings in the hearts of all. But sometimes it is given to us face to face that we may look upon ourselves and build to greater purpose.

Each one of the eighteen Yogas is a wonderful pathway, on one or another of which we are treading our way to that Supreme Yoga which unites all Yogas, that Yoga which, though called the Yoga of Renunciation, is the Yoga of Fulfilment, the Yoga of Completed Union.

How wonderful it is to think of this day, dedicated to that Song of the Lord ! I feel so certain that, on a



day like this, throughout India there is a wonderful release of marvellous Singing, the Song of Harmony, the Song of Unity, Universal Brotherhood in Song. I can think of that as rising up from every village, town and city in this country, near as India is to *The Bhagavad Gita*, and I can think of the world as helped thereby. It was because of that, when some devotees in Poona asked me if I would sign a nation-wide appeal, I felt so happy to do so, and it is because of that I have written to every Theosophical Lodge throughout India that it should celebrate this day beautifully, simply, truly, not in terms of the mind, but in terms of aspiration. It is because of that we had the beautiful Puja this morning in the Bharat Samaj Temple. It is because of that this evening there will be beautiful religious tributes to Shri Krishna in song and flute. I hope that Adyar will be purified by our devotions to Shri Krishna, and I hope we shall be better fitted to do the Masters' work throughout the world, and that we may help this distracted world just a little out of its inevitable and rightful darkness into the Light which belongs to a world that is becoming new.

A new world is before us. We need *The Bhagavad Gita* to usher in that new world! Let the Song of the Lord be heard. Let the people of the world hear!

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AN ADVENTURE IN EVOLUTION—THE PENDULUM ¹

AS the great Pendulum of Evolution swings constantly between darkness and Light, between death and Life, between wrong and Right, so does it swing constantly between war and Peace.

And the great Pendulum must ever so swing while wrong and ignorance survive anywhere in the world. So long as there is wrong anywhere, done to any form of life, or ignorance anywhere, so long must there be war to right the wrong, to dispel ignorance.

Yet, as evolution unfolds and all life draws nearer to the goal of its Divinity, the great Pendulum slowly rises from the lowest levels of its swinging, marking on plane after plane the mutual victory of war and peace for Righteousness.

At present, the great Pendulum still swings at its lowest levels, for war has still to be waged in terms of physical action, though swinging, of course, on all higher levels no less.

It cannot be hoped that the present war, which has descended on to the physical plane through the

¹ Written in August 1940.

planes of the will, the mind and the emotions, and on the very physical plane itself reflects all wars on all other planes, will end war. War is still needed for the righting of wrongs innumerable.

But can it be hoped that this war may end for ever war on the physical plane? Can it be hoped that physical conflict shall at last cease, even though war must still go on elsewhere?

But if physical conflict is to cease, war must be diminished on the plane of the feelings and the emotions, and on the plane of the mind.

Hatred and cruelty must disappear from the plane of the feelings and the emotions, and proud superiority and contempt from the plane of the mind.

From the votaries of religions must disappear all sense of a missionary spirit conceived in the proud belief that their respective faiths are superior to the faiths of others.

From nations must disappear all aggressive nationalism.

From races must disappear all spirit of racial discrimination.

From individuals must disappear all sense of superiority over other individuals.

Only when in the feelings and the emotions and in the mind the war spirit rises to fever heat does a war abscess form on the physical plane itself.

There must be no war fever within, then only can there be no war as we see it today in all its horrors on the physical plane.

That war shall utterly disappear from feelings, emotions and mind cannot be expected, for the world is not yet ready for this. But it can disappear sufficiently so that it shall not break out in physical conflict.

And let it be remembered that war is not confined within the human kingdom. There is war between the human kingdom and the sub-human kingdoms. This inter-kingdom war is a cruel and ruthless war, no less ruthless and cruel than the war the Nazis are waging against humanity today. Many of us have the Nazi spirit towards animals, even though unconsciously. But unconscious cruelty is only a step removed from conscious cruelty. For those upon whom such cruelty is perpetrated there is the same suffering, be the cruelty conscious or unconscious.

Let us all minimize the war spirit in ourselves—in our words, in our feelings and emotions, in our thoughts, and in our actions.

Let us minimize the war spirit that manifests in irritability, in suspicion, in distrust, in contempt, in anger, in hatred, in selfish pride, in callous greed, in cruelty. So shall we help the great Pendulum of Evolution to rise from the depths of horror into which the war spirit in us causes it to descend.

We are all responsible, though some may be more responsible than others. But if we give to peace a victory over ourselves, then will there be a victory the less for war to achieve.

AN ADVENTURE IN RECONSTRUCTION— TYPES OF BUILDERS ¹

DURING all these difficult and challenging times I am intent on a day-long and night-long meditation of my own to try to perceive what is wanted in the world and to call aloud for it, for all honest calls from earth find attentive ears in Heaven, and indeed on earth too.

I have made a list, particularly with reference to persons, of what seem to me to be the needs of the world. I am constantly thinking of the type of person needed and looking about for that type of person everywhere.

PROPHET—INTERPRETER—BUILDER

There are three types that are imperatively needed at the present time—the Prophet, the Interpreter of the prophecy, and the Builder of the interpretation into the stuff of world affairs. How we need the Prophet, the Interpreter and the Builder in India today! If we had twenty, fifty or a hundred prophets, each prophesying perhaps differently—there is no need that they should synchronize their prophecies, but.

¹ Address at Adyar, 25 August 1940.

rather that they should have the spirit of prophecy—then they should be able to declare the future, they should be able to bring down their visions, just as those visions are, of the future as it is, leaving interpretations for others. There should be voices crying in the wilderness of India, in the wilderness of every country throughout the world. And these voices must just cry aloud. They need not be as definite even as John the Baptist may have been definite. I am looking everywhere for prophets, but they are difficult to seek and even more difficult to find.

I think I should call Mr. Winston Churchill a prophet. Other things he no doubt also is—he has a peculiar combination of faculties. But when I look around here in India, I find it difficult to discover someone who is able to point to a picture of India in the spirit of an illumined vision of India's future. Is there anyone in India today who has given, for example, the vision that Dr. Besant herself gave so magnificently of India's great Goal?

The world needs prophets, and I think we ought to sow and reap a crop of prophets from within The Theosophical Society.

I believe that there is entrusted to you and to me, as members of The Theosophical Society, a clear vision, a clear picture of India's future. I think I have certain glimpses of it, which no doubt may be distorted and may be subject to the limiting influences of

the personal equation. Nevertheless I think I have this picture of India's future derived from the magnificent vista disclosed so wonderfully to us by Dr. Besant. Every single member of The Theosophical Society, for his own good, should have some power of prophecy within him.

Then we need the Interpreter, the man who will bring down the prophecy and clearly apply it to everyday conditions.

Then we need those who will build a national house for the prophecy in terms of its rightful interpretation. We must look for prophets, interpreters and builders. If we are to have any peace that is likely to be lasting, it must be well built, it must have prophecy in it, and there must be in it the interpretation of that prophecy in terms of existing conditions.

THE NEED FOR FAITH AND SOLITUDE

But if these great types of men are to fulfil their work in the world, we must have more faith. You will remember the pregnant phrase spoken concerning the Christ in *Matthew*, 13. 58 : " And He did not many mighty works there because of their unbelief." That is supremely true. If a prophet is to come into the world, if an interpreter is to give his interpretation of the prophecy, and a builder is to build on the basis of that interpretation, there must be a soil of faith. Unless there had been faith in H. P. B.

we would not have had The Theosophical Society as we have it. Faith is vital. We must have faith. Otherwise these three great types of individuals will not be able to perform their mighty works, even as the Christ was unable to do "many mighty works there because of their unbelief."

We want more solitary people throughout the world. Most people do not like to be alone. They are afraid to be alone. Why are they afraid to be alone? Because they do not think—they are thought, and if you remove them from contact with the outer world from which they derive their food, and plunge them into what by contrast seems to them to be but an empty vacuum, they are lost; whereas, the individual who draws his life from within is happier in solitude than when he is amidst crowds. If anyone does not like to be alone, if he feels lonesome when he is not in the midst of other people, it is probably because he is depending too much on the without and has not the realization he should have of the splendour of the Within.

Is not Aurobindo Ghose serving the world greatly in his solitude?

THE NEED FOR ORIGINALITY

Then there is the need for originality; if we are to build a new world, it must be a world different from the old world, though the eternal spirit of the old.

world must be in the new world no less. What is originality? It is not an easy word to define. Each one of us must sooner or later endeavour to evoke an independent expression of individuality. I think individuality and originality are extraordinarily closely connected. Nobody can ever hope to be original who is not individual. To me an act of originality is a great expression or evocation of the splendidly unique individuality each person is.

Originality is not necessarily doing something new, but rather doing something which is fragrant with, into which there is an infusion of, the very individual soul of the person concerned; and there are not so very many people who have the spirit of originality in them. Most of us tend to be second-hand, however much we may often think we are first-hand. It is very vital for us to examine the contents of our various consciousnesses to see where they come from outside, and where there may be something welling up from within. I cannot help feeling that for the most part we are thought, we are felt, we do not think, we do not feel. It is when our individuality is sufficiently awakened, is sufficiently grown, when it can express itself under the influence of the Monad perhaps, or at least under the influence of the Ego, that there will come that original contribution to life which every one of us sooner or later must give, and for lack of which life suffers as life is suffering at the present time.

It therefore behoves us, in these days particularly when the world is being renewed, that we should enter upon a voyage of discovery of ourselves to know who we really are, apart from all the trappings with which our particular incarnation may have been invested. We may be this, that or the other, but what really are we? What is it that is the greatest common measure of our being, apart from all the fleeting conditions which make up one incarnation after another?

The world is seeking its soul, having in a measure lost it awhile, or, if you like, not having been able heretofore to discover its soul as it should. In the very midst of the war with all its upheaval, the world is in search of its soul. Every faith, every individual must be in search of the soul. If it is possible to come to some sense of the fundamentals of your being and to cause it down here really to dominate your present incarnation, then there may come that originality, that expression of yourself, which will have the marvellous effect of shedding new light upon a world all the more in darkness, because there is too much of the herd spirit in every part of the world, in every aspect of its life.

THE NEED FOR ART

I perceive the need of art. We want more art, with which, of course, one couples refinement, culture,

and all that which is of the essence of civilization. Then I say to myself, what is art? Here again you may rend to pieces my definition so that we may together arrive at the greatest common measure of a definition of art. Art is an intimation to the senses of the True and the Beautiful, and, therefore, of the Good. I use that word "intimation," because it includes not merely the eyes but all the other senses as well—ears, taste, smell, contact—all that lies within the purview of art. The intimation brings down the Real from the larger consciousness, and my acid test would be the extent to which in any picture, in any piece of music, in any product of the culinary art which is no less an art, in every action, there is an intimation of the True and the Beautiful, and therefore of the Good.

Each person must judge for himself. There must be various criteria and each person must be happy in his own, though not feeling that his own are better than those of anybody else.

We must have more art, especially art that is not submerged under foreign influence. We must have more artists, more of those who are in touch with the larger consciousness and are able to convey some intimation of it through the senses.

Therefore, we need more prophets, more interpreters, more builders, more people who can distil from the flower of solitude the essence of being, more

people who have the capacity to be faithful, more people who have the capacity to be themselves, more artists, more Godlike creators.

LIVE SLOWLY

Then there is a particular condition which the world needs less than exists at the present time. We need less speed. There is far too much speed in the world. We have sooner or later, though perhaps not in the very midst of the war itself, to learn to live more slowly. In Hinduism there is a divine dispensation where life is divided into the four Ashramas and in the fourth there is a slowing-down. Not that one lives less effectively, but on the contrary one lives more deeply in the greater depths and heights, though less swiftly along the surfaces.

In these days hecticism prevails. So be it. If it must, it must. But the more deeply we live—I was going to say the older we grow, but I will not, because of the unpleasant implications and misuse of the word to mean the losing of one's powers, becoming senile, assuming a second childhood—the more deeply we penetrate into life in terms of advancing experience and expanding years, the more shall we learn to live slowly in the sense of attaching greater values to the little things. How constantly is it impressed upon me at my advancing age that the little things matter so very much! If I can attend to all the trivial

circumstances of my life, then I shall be all the better able to attend to all the major circumstances.

LIVE CAREFULLY

It is, therefore, incumbent upon me, so far as my room is concerned, to see as best I can that there is not a book which is crooked, a pencil which is out of place. If there be any apparent confusion, it must have a meaning, it must be a constructive, not a destructive confusion. I must see that each picture is straight on the wall. I must see that everything is saying what it has to say where it is. I must see that nothing is out of place, so that it cannot say what it should, because it is in the wrong place. Where is the pencil, the pen, the paper? Are they where they ought to be, or are they muddled and unable to speak their honest and one-pointed words? I must try to fulfil this very necessary exaltation of the apparently, but not really, trivial. So whenever I go into my room I take a quick and penetrating look around to see that everything has its due opportunity where it is to speak its word of power.

I know how immensely helpful is that careful living. But, of course, these days tend to carelessness, to slurring over the foundations upon which all effective and enduring superstructures must be laid.

Whenever I go into a meeting, I say to myself: Do be careful to say what ought to be said, to do what

ought to be done. Do not go to your place in the room by the wrong way, but by the left rather than by the right. Take your place where you feel it is right for you to take it, regardless of what others may say, whether it be at the foot or the head of the table. Then be careful with your fieriness that there is nothing which produces uncontrolled excitement. If somebody says something of which you disapprove, meet him with the calm that should always be exercised in these days of excitement. Whatever happens do not let out a torrent of words. We often see what we are going to say, almost as if with our physical eyes, and then we clatter it out as if from one of these machine guns. I remember a motto that Mr. Jinarajadasa and I have exchanged. It is marked by the letters—"D.B.C." or "Do be careful." That is a motto in these catastrophic days which is well for us all to observe if we would be useful to our fullest capacity to the work of the Elder Brethren.

I will here interpose a verse, the origin of which I do not know :

Guests of the ages,
At tomorrow's door why shrink ye?
The long track behind us lies.
The lamps gleam and the music throbs before,
Bidding us enter.
And I count him wise
Who loves so well man's noble memories
He needs must love man's nobler hopes still more.

This poem is a very beautiful incitement to look forward to the future with hope, with certainty, with buoyant eagerness, and to ally the past and the present to the building of the future.

I like that phrase “guests of the ages.” We are within the hospitality of God. We are God’s guests, and He is the Perfect Host. That brings before me a very tender and delicate and gracious conception as to who we are and what are our relationships through the ages. “The long track behind us lies. The lamps gleam and the music throbs before, bidding us enter” into the future. “And I count him wise who loves so well man’s noble memories he needs must love man’s nobler hopes still more,” because they are the larger hopes. I am immediately reminded of a great Teacher’s phrase applied to Australia—*Land of the Larger Hope*—for hopes are always becoming larger, and however noble memories are, our hopes must needs become nobler still.

AN ADVENTURE IN THE MIRACULOUS— DUNKIRK ¹

WITH regard to the war there is one particular occasion for thankfulness which impresses itself very positively upon me : It is the fact that just as during the last war there were on due occasions the intervention of those whom we may call the “ Spiritual Hosts,” so are we beginning to notice during the present war similar interventions.

DIVINE INTERVENTIONS

Those of us who have the eyes to see, and I hope that there are many such in The Theosophical Society, know in some measure, though only in some measure, that apart from the physical forces there are spiritual powers actively, positively, definitely engaged in the war, that there are Spiritual Battalions working, within the Law, for Righteousness. But we also know, though I hope it will not be misunderstood, that these Spiritual Battalions Themselves must bow before the

¹ Address at Adyar, 28 July 1940.

Law. It is the Law that is paramount. Not one of these great Spiritual Battalions assembled by the Elder Brethren could at any time flout the Law, that Law of the World which is a reflection of the Law of the Universe. So we must not imagine that the Spiritual Battalions are invincible, but that the Law is invincible, and that the Spiritual Battalions, just as outer world forces, must work within the Law and under the domination of the Law.

In the last war there is a record of more than one episode of intervention of the Spiritual Forces on the physical plane itself. There is the historic intervention at Mons, though some do not credit it, when the Angel Hosts held back the German advance, so that victory might be for the Allies. An exactly similar intervention took place on the occasion of the retreat from Dunkirk. It is everywhere recognized that the retreat was a miracle, but that miracle has been attributed to the valour of the actual armed forces at work, and not to any intervention. As a matter of fact there was this intervention in order that the final line of defence for the forces of the Right might not be imperilled. Mr. Winston Churchill in his very splendid speech on the occasion points out that supposing defeat had come, then at the utmost 30,000 men might have been saved out of the some 400,000 men that were involved. Yet some 335,000 men were able to retire to England to form the

nucleus of the great defensive force that will probably shortly be so urgently needed.

One must realize these things without being swayed or tricked by the innumerable ideas that inevitably may come to us from one source or another regarding the Right or wrong in connection with the situation as it develops. Blame always can be apportioned. It can be said that for the retreat King Leopold was responsible, though we now know he has throughout acted with wonderful courage and patriotism. It can be said that Britain should have stood more effectively by the side of her French Allies, and had she done so, the situation would have been far different than it was. Some have said that Britain's attitude towards Holland and Belgium was far from what it ought to have been and that the blame lies with Britain for failure to do what should have been done for these countries.

I do not want to bother with such complications. It is extremely difficult to know where the Right and the wrong is. Very often it is our prejudice that tends to apportion blame here and approval there. But without entering into the way in which the situation develops or trying to apportion the responsibility in one direction or another, the fact does remain that there was this intervention.

Anyone who is working ardently with the Spiritual Forces must have a constant intimation of what is

going on, and when there is a peak of that kind, the intimation must descend with force, down even into the waking consciousness. If it does not, there must be inevitably some hiatus, some prejudice, some narrowness of vision which blurs the imagination which should be so clear.

WHAT THIS MIRACLE MEANS

I was not in a position to verify the incident as to the Angel of Mons in the last war, but I can testify to this, the first great miracle (though there may have been others) of this war—the halting of the forces for unrighteousness so that the situation might not become as desperate as otherwise it was bound to become. You will remember that Mr. Winston Churchill called the retreat from Dunkirk a “major military disaster.” We can condemn or excuse as we like, the fact remains that it was a major military disaster, and yet that disaster was retrieved. I am perfectly convinced, because of the fact of that miracle, that should occasion arise, and provided always that there is on the whole a spirit of dedication, of consecration, among the forces concerned, that other miracles will happen again, if need be, for the simple reason that the future of the happiness of the world does not rest with you and me alone—it is far more the concern of the Elder Brethren than it is the concern of ourselves.

We pygmies are here today and gone tomorrow. The Elder Brethren have far deeper considerations than just those time considerations which may so definitely sway us. I think it is important that we should know that there must be an assembling of the armies of the Elder Brethren, Their own immediate armies, for the work that has to be done. I think it is important to remember that, should occasion arise, such armies would within the Law give even material expression to themselves for the sake of the victory that must be won.

Many individuals say that the war cannot result in victory for the Allies, that one must look for defeat. Such can never be the attitude of a discerning member of The Theosophical Society, in so far as he has contact with the Plan and with the Realities as they become perceptible.

In the light of that particular miracle, in which some of us may have participated according to our capacities, one could see before one's eyes the Truth. Whatever our opinions down here about war, we are there lifted out of the miasmas and the fogs of ignorance into a keener perception of Life. Whatever our views here, there we see more clearly. Here we see as through a glass darkly ; there we see face to face.

It is the destiny of us all to make our way through our darkness into our Light, and we must be willing

to be in the midst of the darkness, but constantly to challenge every aspect of ourselves that it may give way to the Light with as little delay as possible, especially in these times.

OUR SUPERNORMAL SELVES

We must not be our normal selves now. The world is in a supernormal condition. We should be our supernormal Selves, even if we may have to return to normality later on. Gods are living in the world today. We are in the midst of earthquakes and cataclysms. With the strength of Gods we must breast the earthquakes and cataclysms. We must become stormy, we must become cataclysmic, so that we no longer pursue the even tenor of our ways but move about as tremendously as our particular stage of evolution permits ; in whatever we may be doing there must be that certain storminess. Be our expression of ourselves what it may, it should be a thunder-and-lightning expression, so that we no longer remain placid, but rather that we become tempestuous, impetuous, impulsive even, so that we take by storm this Kingdom of Heaven that is so much round about us at the present time. That is the advantage we have today. It does not so very much matter what is the nature of our storm, so long as we are stormy.

By stormy I do not mean troublesome, irritable, fussy, tiresome to those around us which it is so easy

for all of us to be in these days. There is such a pressure upon us that, unless we can take our storminess up into the heavens, it may very well react on our various bodies and make us from time to time tiresome and troublesome to those around us. I do not know what any of the rest of you will admit, but I must say that if you challenge me on this charge I will not deny it, though I hope I am gradually overcoming it.

So one of my thankfulnesses, deep and heartfelt, is that miracles are taking place as may seem expedient, though I should, of course, say that they are not really miracles. They are the outcome of forces perhaps set in motion thousands of years ago. This war does not date from yesterday, or even from a few years back. This war is not a war of Hitler's, of Britain's, or of any other country. This war is not a time war but an aspect of that Eternal War that is ever being waged between Light and darkness,

I wish I were young enough to take up arms. One has a very deep longing to be in the thick of the fight, even though one might well be better employed. Though I am eager for Peace, as we all of us are, I am no pacifist. Though I appreciate the pacifist, I am no conscientious objector, though at one time I could very easily have been, for I appreciate such a man tremendously. I do like to see a man stand up for his conscience, whatever it may be,

provided he has a conscience. In the last war I had a great privilege in working with Mr. Baillie-Weaver, himself a conscientious objector, to give what help I could to conscientious objectors. Today a little wiser, at all events different, I should like to be able to go to the front and with all my faculties at work to hurl myself against the barbaric hordes.

AN ADVENTURE IN MAGIC—THE WORKING OF THE DARK FORCES¹

I SHOULD like to say a few words on the actual practical working of the dark forces, so far as regards the everyday individual in such times as these.

We have first to remember that though there is no organization of the dark forces, though there is no chairman, no society for the promotion of the dark forces, still they are peculiarly well organized, in the sense that they do not seem very much to overlap and interfere with each other's centres of influence.

THEIR OBJECTIVES—KEY-PEOPLE

Apart from accumulating and directing those undesirable forces which the world is constantly generating so as to focus them into some point which shall pierce the armour of Peace and let loose through that point the forces of war, apart from such general activity, they are always concerned with a few

¹ Roof Talk, 9 August 1940.

key-people who have special qualities, special qualifications for promoting and maintaining Peace. Those who are of such a higher spiritual stratum of human society are very well worth reaching by these dark forces.

As for the vast majority, they are only worth touching *en masse*, as a crowd. A wave of objective evil may be dispersed over a crowd of people, and they will be receptive according to their receptivity to these undesirable influences. The average individual, even if he is a member of The Theosophical Society, is not generally worth bothering about one way or another. They do not do anything particularly positive and aggressive. They are very good people trying to do their best, working hard here, there and elsewhere, but the dark forces have not time to bother with people unless they are in the nature of being a driving power and can effectively attack in the spirit of their own very active peacefulness these dark forces of war.

A UNIVERSAL AVICHI OF HUMANITY

Apart from their influence upon special people, there is a general activity under their first object, namely, to establish a universal avichi of humanity without distinction of race, class, caste, creed, sex, colour, and so on; and this is a very real principle, despite the fact there is no specific organization for the purpose, and under that principle they spray

out influences to intensify the weakness-aspect of humanity.

They do not believe that life is unfolding, but on the contrary they have no interest whatever, so far as they are concerned, in any attempt to unfold or expand life. They believe rather that life is contracting. I remember talking to one of them who was tremendously obtuse in not being able to see the truth. Talking to him one rather received the impression that he was conferring a benefit in trying to retard the evolutionary activity. They do not work in terms of any influences whatever of the higher planes, but only in terms of personalities restricted to the lower mind. I asked Bishop Leadbeater as to this conception on their part, and he said that, so far as they are concerned, there is a general idea that their work consists in the slowing down of life.

While they seek to plunge life into a condition of avichi, it is not life itself but they who become plunged after a time, when they have exhausted themselves, into avichis of varying intensities according to the measure of their intention under the Law of Cause and Effect. Each has his own individual avichi that will help him to recover from his madness, and gradually enable him to emerge therefrom. He cannot in the long run adversely affect life, but in the short run he can, for life may be temporarily affected by the forces of evil, and some living creatures may, under

the law appertaining to their respective evolutionary processes, suffer the entry of forces into their beings which will retard awhile their growth.

AVENUES OF ATTACK

I was thinking of various avenues through which it is easier to make any little demarche, any little attack that it is worth while for them to make in any particularly suitable case.

What are the weaknesses which in each of us can be most easily influenced, intensified, and often twisted and distorted ?

Eight weaknesses occur to me as generally prevalent, and especially needing watchfulness lest in various subtle ways they begin to produce a breach in the fortifications of consciousness.

Sex: Their main manœuvring, I think, is round about the whole aspect of sex, so extraordinarily and adversely affecting the whole world. Sex in its reality is one of the most precious gifts of God, revealing to us both His nature and our own as substantially one with His. It is the great link between God and man and the intimation to man of his Divinity. Sexual indulgence, sexual ugliness, sexual irreverence, are fields in which the forces of evil find themselves particularly at home.

The moment there is any degradation of sex, even to the smallest extent, such as there is at the

present time, it is a blasphemy no less terrible than it would be were the Blessed Sacrament to be hurled on to the ground and trampled underfoot.

Sex degradation in thought and emotion, and equally, of course, in physical action, is one of the gravest of crimes, and the accumulation of blasphemies in that particular region is, to a large extent, responsible not only for this war but for the war that preceded it. We must go beyond the outer circumstances of the war, as we know them, into the inner circumstances, and, among all the causes, I have certainly been able to feel no more potent a cause for war than the degradation of sex so extraordinarily prevalent throughout the world, and against which we can only guard ourselves by unflinching understanding of the real intent of the sublime force.

Pride : Next to sex I should place pride. Not that it matters how you take one particular avenue or another, when it comes to the susceptibility of the individual. I place pride next, for, with all its permutations and combinations, it affords a very happy hunting-ground for any individual on the dark side of life. One perceives in any individual person a base pride which is selfish and a noble pride which is selfless. But I do not think I have ever encountered in any human being, and I have met many human beings you would not like to encounter, the colossal pride which at all events a senior member of the dark

forces possesses. His aloofness, his condition of cold and harsh certainty, his calculating arrogance, his dominating forcefulness; would have to be seen or felt in order to be believed. Thus, because of their own pride, they are able to accentuate pride in those who tend to be slaves to pride; and the result is an intensification of separativeness, which is, of course, their objective.

I am perfectly prepared to say that while, of course, we are all protected from these particular personages, as one must call them, still if one has any purpose in endeavouring to face them, one can really only face them effectively from a level of consciousness which they are unable to reach.

I do not think that anyone realizes what extraordinarily ably directed asceticism can produce, for every one of these greater personages—not, of course, all the lesser—is an ascetic, and could certainly, from one point of view at least, be made a member of an occult body, for he would undoubtedly be able to fulfil some of the rules and regulations appropriate to its membership. Very often they are vegetarians. More often than not they entirely refrain from smoking or alcoholic liquor, and are abstemious in every possible way, including regularity of life. They know perfectly well that they cannot maintain their powers unless they live rigidly, and, because they do live rigidly, they can and do perform miracles—though no miracles of the

darkness can reach the level achieved by the miracles of Light. Still up to a certain point they are almost incomparable, and I certainly myself should not like to meet any one of those senior members of the dark forces without having that higher consciousness in reserve wherewith to overcome them.

I have been more than once concerned with this sort of being. I have rather a flair for it. Sometimes shocks or terrors come through the fascination these people exert, and in that fascination a forgetfulness of what one has to do. As serpents they fascinate their prey, and if one descends to the level of becoming a prey, then one can get the shock of his life, as well as a little bit of terror. I have had experiences of that kind which have taught me some very unpleasant lessons. But most people need not have any fear. It is something out of the ordinary that does not come to one unless one has a particular piece of work to do and is more or less ready to deal with it through experience gained in past incarnations. One must have entered into the kingdom of darkness and therefore have had direct first-hand experience of it. One cannot deal with these people unless one knows them from within far more than as the result of any examination one can make from without. I have had a number of vivid experiences, and these have been connected with manœuvrings and dealings with the darker elements, but even in these manœuvrings

R6
441

and dealings one is, of course, protected. In these days when the dark forces have their own special innings, we have all the more to do, but, of course, all the more on which to rely.

So as the second point I place pride—the pride of innumerable people, expressed in innumerable ways, the pride which ever comes before a fall. In this case the pride of the world has in a measure resulted in the fall of the world, as we see it fallen at the present time. I am, of course, referring to that selfish pride that engenders the sense of superiority—superiority of power, of race, of nation, of faith, of caste or class. Where this sense of superiority is, howsoever expressed, there are the seeds of war, for it flouts the truth of the Universal Brotherhood of Life. The dark forces can effect many breaches in this Brotherhood with the aid of the treachery of pride from within the gates of the human individual.

Temper : So many elements that are considered as temperamental have temper as their basis, temper with its ringing of the changes between the extreme of hatred and cruelty and that almost universal irritability which too often is the trickle of a tiny stream which may become an uncontrollable torrent.

Here again, temper is a happy hunting-ground for the forces of darkness. We must not permit it, for it is a shadow of worse things to come. It is a

breeding-ground for darkness, and we need to beware of it, so insidious it is.

Not that I should suggest that you should fight it. It only becomes intensified through being fought. But turn your backs upon irritability. Go away from it. Treat it lightly without giving it an atom of your power in any way. If you feel a bit of irritability coming upon you, whether justified or not does not matter, then you must go and be alone a little time. You must not spread the disease abroad among your fellows.

The dark brethren like those tiny trickles. You can be so easily affected by a drop more, and so on and on, until at last the stream breaks loose with the force of a raging torrent.

If you wish to analyse yourselves as to whether you have a little too much of temper, as to whether the prevailing strain is finding its expression in a little temper, if there is too much temper fever, you will know it by a certain hardness about yourself which may involve pride and all manner of things. There may be a certain self-assurance, a certain self-satisfaction, a certain intolerance of other people whom you do not happen to recognize as your superior officers. Probably your temper fever is 99.4°. If you find the hardness coming, take a soothing antidote. If you know someone who is extremely equable, have a little dose of him or her, and redouble, even if only artificially, your niceness to everybody.

Also catch up with your irritabilities. Gird up your loins to apologize verbally—it does not take nearly so much courage to apologize in writing—to those who irritate you and with whom you feel a justification for irritability. Say, “I am so sorry.” Make the *amende honorable*, if you are at all irritable, as far as you can if the mischief has been done. Do it by word of mouth. Be prolific in your apologies.

Prejudices: Prejudices are always ignorances, and ignorance is the green signal for the advance of the dark forces, just as wisdom, over which they cannot prevail, is the red signal against which they are impotent to move, and which they constantly have to obey.

We should root out of ourselves any prejudice, whether racial, religious, communal, or of any other kind. There is not one of us who has not a prejudice or two—many of us are bundles of prejudices in every department of life—and these prejudices we sometimes exalt into and worship as principles, forgetting that they are not deep convictions but only prejudices. There are none of us who have many real principles at our disposal, but there are many of us who have prejudices, and there are many jackdaws of prejudice strutting about in the peacock feathers of wisdom. Prejudice is one of the most dangerous of ways giving easier access to the darker brethren. Let us beware of falling a victim to its weakness, for prejudice may

be the beginning of that lack of understanding which soon becomes contempt—one of the great allies of darkness.

Greed : Whether an individual is physically greedy, emotionally greedy, mentally greedy, or greedy in any other way, there is an absence of balance, an absence of self-control. Where there is such an absence of balance, we find an easy target for the forces of darkness. Whether a man be greedy for food, or for excitement, or for power, or for money, or for any other form of satisfaction of one or more of the senses, he is, therefore, essentially weak and liable to catch the disease of darkness.

Fortunately, the average individual, a category to which most of us belong, can be as greedy as he likes and still be safe from attack. The dark forces are looking for people of distinction who still have these weaknesses lurking in their consciousness. The average individual, even if he has one or more of such weaknesses, has them only mildly, and on the whole leads a sensible and selfless life. He is thus outside the sphere of influence of these evil forces, and need not bother about them, provided he tries to lead a kindly and understanding life. Such a life makes him impregnable to all malefic influences, even though here and there his armour may be weak. But there is need to be on guard where there is any tendency to excess, to extravagance.

Cruelty: Cruelty really embodies and is embodied in all the other weaknesses. I was thinking to myself when I went out for a drive how rotten is our system of education which provides for the development of the mind and not for the development of the emotions. As I was moving at my usual slow speed of twenty miles an hour along the Marina, I dreamed of a golden age of education when we should not be mind-ridden, but should place first the education of the emotions. And I thought, had I a son or a daughter, to such an enlightened school I would send that child.

Then I drove from the Marina into those streets where I might contact the crowds, and there were so many instances of cruelty before my eyes on the part of the drivers, and other innumerable acts of cruelty going on, I said to myself: "How these acts must retard India's growth!" There is cruelty everywhere. If only in an educational institution graciousness, generosity, kindness, reverence and all the most beautiful virtues were taught, and less these present subjects of the curriculum which, in my judgment, from many years' experience, I unhesitatingly say are so harmful and do so much more harm on the whole than they do good, if only we could have a real school, though it will not come in my time, we might change the face of the sorrowing globe. If we had right education over the world, we

should change the world. Only unfortunately we are mind-dominated, we are book-dominated, we are dominated by criticism of various kinds, so that we have lost all our capacity to live a bookless simple life.

You may say that I am putting the whole matter in an exaggerated manner, but it is better to exaggerate when there is so much exaggeration on the other side.

The kind of people we ought to be and to have to do with are nice people whom it is a pleasure to be with. We do not particularly need clever people. I know I am much nearer to the Master when I have round about me a gracious, a pleasant and an understanding soul than when I have round about me perhaps an individual with the keenest possible mind, for it so often happens that while it is true that the emotions become hardened because they are neglected in favour of the mind, equally true is it that the mind becomes narrow and cold because of its divorce from the emotions.

I feel very much that we do not pay sufficient attention to the graciousnesses of life. Such inattention is indeed a happy hunting-ground for the dark forces. Fortunately we have Kalakshetra in connection with the Besant Theosophical School. I do feel we are helping the atmosphere of our School by the work of Kalakshetra. I largely place my trust in

Kalakshetra for the future, and I hope Kalakshetra will more and more influence the School.

Ugliness : This quality of ugliness was spoken of by a greater Teacher. There is too much of ugliness in our lives.

Ugliness is one of the happy hunting-grounds for the dark forces—ugliness of all kinds, of dress, of gesture, of movement—wherever you have ugliness you have a channel for evil.

In times such as these the dark forces are alert to find, in the key-people here and there who are supremely worth reaching, inlets for their devitalizing activities.

They would cause the avichi-fication of life in every kingdom of nature. But though they may at particular times hinder the great evolutionary tide, even to the extent of causing great catastrophes, as in the case of Atlantis and of the present World War, evolution cannot be thwarted for long, nor any living creature in it. And in the long run the forces of darkness and of evil hasten evolution

Depression : How difficult it is in these times of storm to avoid the confusion, the indecision that leads to depression !

Depression may come last in this enumeration, but it might very well have come first, for it is so universal, and does so much harm. I hardly think any disease is worse than that of depression, for it lowers the

vitality to an extraordinary extent, renders the individual instantly liable to influence from the dark forces, and in addition is one of the grosser forms of selfishness. If we must be depressed, we must try to isolate ourselves during the attack, so as to guard our surroundings as best we can from infection. You only have to read in Bishop Leadbeater's books about depression and also in *At the Feet of the Master*, to know what a happy hunting-ground is depression for the forces of evil. Its antidote is, of course, courage and a realization of the fact that the Law of Love reigns everywhere, even though it must observe the Law of Cause and Effect.

Even in so doing, it honours Love. But we are, as yet, too ignorant to know this, and there is probably not one of us who does not from time to time suffer from the ignorance of depression.

Still, let us recognize it for what it is, and do our best to place by its side a virile knowledge of the wisdom that is Truth, so that more and more there may be less and less room for depression to have access to any part of our consciousness.

AN ADVENTURE OF THE NIGHT—THE FIRE-PILLAR MOTIF ¹

THE other night I found myself trying to enter into the spirit of the dictators of Europe—the Mussolinis, the Hitlers, and, is it permissible to add, the Stalins. I tried to see how they are going to disentangle themselves from the confusion and muddle and less-ness into which they have fallen, because, after all, their situation is produced by the fact that we are beginning to become conscious of our Godhead. It is part of our present stage of evolution that we should have inklings, if only inklings, of the Godhead. It is now that the Pendulum of Life begins to swing more positively, perhaps, between the manhood, and all that lies behind the manhood, and the Godhead and all that that Godhead is.

SPIRITUAL RETROGRADES

In the case of many of those who are thwarting the forward movement of the world, it is because:

¹ Roof Talk, 28 June 1939.

they are not able to swing their various pendula as they should be swung, so that these tend to become attracted by the less of the manhood rather than by the More of the Godhood. That produces a tendency to a retrogression, a tendency to try to live over again, even though in terms other than the ways in which it was lived some centuries or millennia ago, through the particular less-ness now being emphasized. I was trying to enter into the spirit of attachment to the less on the part of these dictators, so as to try to perceive how they are going to escape from it sooner or later so that they may move onwards to their Godhead.

These dictators are not the only people who are entangled in the less. There are a great many people who are so afflicted. But these dictators are in such a position that their entanglement matters more to the world than the entanglements of lesser folk who do not much matter one way or another.

It is perfectly clear that they will have to go back even further than they are going now. They will have to enter into greater less-nesses than they are in at the present time. *Reculer pour mieux sauter*. Each of us from time to time drops back in order to make a greater spring forward, but eventually we all have to take that forward plunge. There is no such thing as "eternal punishment" or "irretrievable damnation." These people will have to move onwards.

But they must go backwards and backwards, and make a fresh start from where were the first beginnings of forces which led them stage by stage into their present darkness. They must experience temporary hells and avichis and exhaust in these their evil Karma. This is the law, and there is no escape from it. The less-ness they seek to impose upon the world must recoil upon themselves, and therein must they be imprisoned until release is due.

I have to do my duty in denouncing those who retard the progress of evolution, and I do denounce them and all their works. But that is not the whole of my duty. I know another duty of helping them where they are. It is not enough to denounce and to condemn. It is not enough to fight and to be aggressive towards what you may conceive as thwarting the growth of life. These people are in the Universal Brotherhood of all life as much as you and I. They are more or less dead in that Brotherhood as we arrogate to ourselves the thought that we are more or less alive in it. At least let us hope we are more alive than they are.

Some of us have the job of trying to help the underdog whose colour is more dark than white, and from time to time I have written of my excursions into regions where these darker people live. My duty is to help them, which is, of course, not incompatible with denouncing them. We must be able to do two

things at once: we must exhort and condemn, sharply distinguishing between Right and wrong, standing for the Right, as we know it through our study of Theosophy, and fighting for the Right. But that does not preclude us from helping these people who have gone astray. The more we help them the nearer will come their reconciliation to the Light, and the quicker will they return to the Pathway of more rapid Forward Movement to Divinity.

The difficulty in the case of such people is that the will to move forward is, I would almost say, dead. It is certainly asleep, as it were, "drugged." They have drugged themselves into an insensibility to the Divinity of their will. What one has to do is to try, as best one can, to get rid of the enslavement to drugs which are largely self-administered. I am not thinking of the physical plane or any physical-plane drugs, but rather the drugs of a lust for power and a tremendous capacity for genuine self-deception. Indeed when people are surrounded as they are by darkness, and are guarded by their like from recovery, for a messenger of the White Forces to penetrate their environment is by no means easy. Every Theosophist is a messenger of the White Forces. He is Their representative, and in him as a member of The Theosophical Society dwells somewhat of Their Power. Only at times the obstacles seem to be almost impenetrable.

A LUCIFERIAN SADNESS

I have looked at these people one after another. I have sometimes thought I perceived what might be called a kind of Luciferian sadness about them, because of the insistent call, however little it may be heeded, of their own individual Divinities. Because of that there is a sense of imprisonment which perhaps never comes to the surface in the waking consciousness, a sense of defeatism, a sense of hopelessness, a sense of despair, a feeling that nothing can retrieve the downfall which has been their lot.

Now I say to them, when I have the opportunity, that nothing is irretrievable. No one can fall so low that he cannot rise to the uttermost heights. You may have fallen low once. You may fall still lower. But you cannot fall so far that you can never pick yourself up and move onwards and upwards. If one says these things with a tremendous sense of their truth, with eyes burning with the sense of the Reality with which one is speaking, and with the deepest sense also of complete understanding of them where they are, and why they are where they are, and how in some as yet undiscoverable way they will reincarnate, they will arise again, if one can stand by their side and make that tremendous spiritual affirmation, it cannot be without result. If one will do that with all the power that one has, not calling upon the Elder Brethren—They know what They have to do

in these matters—but calling upon one's own highest Self and going with the power of that Self straight to them, and with that light shining through every opening, through every window of one's being, it cannot be without its result.

Only you must have a tremendous sense of power. You must not go with any sense of diffidence or mere hope. You must not go wondering whether you are going to be successful. You must not go with a clouded intelligence. You must go in terms of your Will, of your Monad, which shall be reflected as a mighty Act of Magic. That is the best any of us can do, and we Theosophists can do these things, because we know what the magic is. Anyone who is a real student of Theosophy has at his disposal that magic. Every great book on Theosophy explains to him the magic, and he can find out how to use that magic himself, how to make his own magic out of the Eternal Magic.

One lets oneself go to the uttermost in circumstances like these, of course, and always deliberately. One would not do so normally with the ordinary everyday person, for it would not be worth while to do so. But when you have to deal with the front rank of the brothers of the shadow, that is to say, those who are especially equipped servants of the darkness, then everything you can do is worth while doing.

The reason why most of our Theosophists do not do it is because they are not strong enough—in fact they are not allowed to do it. You must not fear any reaction upon yourself. You must not hope that there will be no reaction. If there is a reaction, you must bear it alone. It is between you and your patients, as these people in fact are.

THE FIGHT BETWEEN ANGELS AND ANGELS-TO-BE

This work is entirely other than is described in *A Guardian Wall of Will*. It is something different from the “Wall” conception. This is what you might call the “Fire-Pillar Motif,” in which you are all afire with truth and with everything that makes for the evolutionary process. One can only hope that by placing one’s Fire-Pillar as near to these people as one can, gradually the armour with which they are encircled will melt.

It is very wonderful to be alive in these days when there are things to do that we may not be able to do again for centuries. Lifetimes may pass before we are again face to face, as we are today, with the great conflict between Angels and demons who are Angels-to-be. These are the great occasions, for no matter who you may be in outer physical form, you can do much if there is a deliberately and reasonably trained will. When I say a “reasonably” trained will, I mean the will that has been trained not to

be afraid. It does not necessarily follow that, if occasionally you are subject to physical fear, you are therefore afraid on the inner planes. The physical elemental, noticing something that it feels will cause its disintegration, calls quickly to its occupant to remedy the situation, and you find yourself in the midst of this terror-stricken physical body, and you may catch a glimpse of something that may falsely have caused the fright. You then have to calm the physical body rather than to add to its fears. Fortunately on the other side there is no difficulty. I suppose I have come across more horrors and ghastly spectacles than most people, but they do not worry me on the other side. We have cases, on the other hand, of people with extraordinary physical courage down here who are very nervous on the other side. Such people who are never sure of themselves have great difficulty in facing the opposition that is the preliminary to any real conflict with the forces of darkness. "Let him that thinketh he standeth take heed lest he fall." Even our beloved President-Mother relates an experience where an inner-plane disaster had its repercussion on the physical body. If that was the experience of one so superior, what might not ours be?

CONCLUSION

The final conclusion that I feel needs to be emphasized by every single Theosophist and member of

The Theosophical Society, is that we have every reason to understand far more than to criticize. We are so prone, all of us, to find fault. We are so prone, all of us, to defend ourselves against those who find fault with us. It is small, petty, anti-Theosophical. Never mind what crimes people may commit, what mistakes they may make. They will have to suffer for them, but if our relationship with them is centred in understanding, all is bound to be well. Not that we should necessarily refrain from condemning that which we feel is against the law of progress, but it is always our duty to appreciate and understand even when we may at the same time say : “ No, this is wrong. I shall work against this for it is intolerable.” As Arjuna it may be our duty to fight. As protagonists for Brotherhood, we have every duty to work, to fight, if need be, for Brotherhood, against all those forces that seem to be opposed to Brotherhood. But, within that duty, it is ever our paramount duty to give to every one from the lowest upwards our understanding. It is through that understanding that we shall redeem our fellow-man. It is through being understood that we ourselves can flourish all the more.

AN ADVENTURE IN SUFFERING— SADNESS ENTITIES¹

GOING about in regions of suffering and sadness, as every member of our Theosophical Society does, and many more besides, one comes across a peculiar phenomenon that needs explanation. Our unhappinesses, our sadnesses are very much more entities, more creatures, than one realizes. I have been looking at a whole series of sadnesses and unhappinesses, and I find that each one is, as a matter of fact, a creature, has its own individuality in a sense, is more than a mere thought-form, and apparently can be energized into some kind of a reality, independent, and altogether of a very peculiar nature.

SUFFERING REMINDS US . . .

One sees quite clearly when one looks at a person's sadness, unhappiness, fear, misery, loss, or any other sorrow, that each one of these is nothing less than an intimation to man that he is not yet God. If you look at anyone suffering, of whatever nature that

¹ Root Talk, 13 January 1939.

suffering may be, you can almost hear that suffering shout aloud to the individual who is in the midst of it: "You are not yet God"—not in the sense of beating him down with that assertion, but on the contrary with the sense of summoning him to realize that his work here is to become God. If only he will understand his sufferings, his troubles, his sorrows and griefs, as best he can, to a certain extent at least then they will draw the Universal Life nearer to his individual, distinct and separate life.

There are many helpers, I find, on the other side who very especially endeavour to reinforce the call of suffering, the call of sorrow, of loss, disaster, defeat the call of any inhibition whatever, so that God who is man may remember his Divinity, and thus dispel the ignorance which all these things are.

We know that ignorance is indeed receding. In the mineral kingdom ignorance is less than in the kingdoms preceding it. In the vegetable kingdom ignorance is less than in the mineral kingdom. In the animal kingdom ignorance is less than in the vegetable kingdom. In the human kingdom ignorance is less than in the animal kingdom. In the human kingdom itself the "civilized" man is less ignorant than the savage, and the spiritual man is less ignorant than the civilized man. In the superhuman kingdoms ignorance is known no more, though at every stage there is more Truth than in the stage before.

The measure of ignorance is the measure of fitness for advancement on the evolutionary way. But ignorance is by no means merely that ignorance of the mind, of so-called facts, which is the ignorance recognized by the mind-enslaved man. There is ignorance on every plane of consciousness. The physical body may be ignorant as to how to be graceful and dignified. The body of the feelings and the emotions may be ignorant as to how to be reverent, friendly, compassionate. The body of the mind may be ignorant as to how to gain, assimilate and use experience. The body of the intuition may be ignorant as to how to know Law amidst laws. Each of these bodies may be ignorant as to how to be healthy.

WE CONFESS . . .

Sadness, sorrow, despair, grief, loss, unhappiness, defeat, disaster, pain, each of these is the declaration and confession of self-the-man that he is not yet Self-the-God. The declaration or confession may be one of hopelessness and helplessness. It may be a confession of rebellion. It may be one of ignorance pure and simple. It may be one of resignation. It may be one of challenge. It may be just a confession without any conscious form. But it is a confession. It is a declaration, it is a registration of the fact that self-the-man is not yet Self-the-God, and that confession, that declaration exists on every

plane of nature in every kingdom of nature, whether on the part of a flower or a tree, of a rock or a mountain, of an animal or a bird, or of a human being. The creatures everywhere declare their state, and it is only by that constant reiteration that the Self that is God definitely begins to awaken and to take charge, as it were, of the self that is man.

Throughout nature the confession runs. Somewhere, in some state of his consciousness, every creature is saying when darkness overtakes him : "I am not yet God." Somewhere a greatness in him is saying this, and is moving him ever onwards through darkness after darkness towards that Light which needs the darkness for its perfect knowing.

I felt that this could be one of the approaches to sorrow, grief and trouble everywhere : to make it clear that it is, of course, ignorance, but to make it also clear that it is the greatness in each individual pointing out to the individual that he is, as it were, lacking in Self-conscious Divinity, and that he must ceaselessly move on towards this Divinity along whatever lines may be congenial to him.

SUFFERING AS A BLESSING

Were there no sadness in life, there would be no peace. Were there no sorrow in life, there would be no power. Were there no despair in life, there would be no courage. Were there no grief in life,

there would be no understanding. Were there no loss in life, there would be no discovery. Were there no unhappiness in life, there would be no compassion. Were there no defeat in life, there would be no victory. Were there no disaster in life, there would be no steadfastness. Were there no pain in life, there would be no health. Were there no fear in life, there would be no humility.

Each suffering is at all times a blessing disguised by ignorance into looking like a curse. As the ignorance loses authority, the curse loses power. When ignorance vanishes, the blessing stands unveiled, revealed.

WHY SUFFERING?

But it is more interesting when you see these things as a picture before you, and I should like to be able to describe it so that you would really understand it, for then you would perceive that never did man grow less by suffering, nor any other creature of God.

Though death may intervene, there is never any loss, even though there may be an appearance of hopelessness or helplessness. There is nothing in the world that has not its saving grace. That is the sheet-anchor of our safety—that everything has its saving grace, and that if we can discover that saving grace, then we are on the road to utilize to the full the form in which our ignorance is expressing itself.

Each suffering is a sign of the divorce of the Universal Brotherhood of all Life from the separate individuality of one life. Once the two are merged, all suffering disappears, but not until then. It is the divorce between the Universal and the individual which is expressed in terms of suffering.

We may ask, as we do sometimes ask, why is suffering permitted in the universe ; could we not have a universe without any suffering ? So far as I am concerned, I have not yet had time or the power to draw up a plan for such a universe ! I am not prepared to say how one could have a universe beginning in unconsciousness and ending with Self-consciousness into which there would not enter the less, and if that enters, everything else enters too.

While the universal is divorced from the individual, God is reviled, and His rule is denounced as unjust. In the hearts of the revilers He is dethroned, and man's ignorance is sought to be enthroned as a usurper. Man says he has but his reason as his guide, and so causes it to perform all the functions of his consciousness. He forgets the guide of faith and faithfulness. He forgets the guide of humility and reverence. He forgets the guide of memory and remembrance. He forgets that he is God and only knows that he is man.

As the Universal Brotherhood of all Life approaches the separate individuality of one life, as the separate

individuality of one life draws near to the Universal Brotherhood of all Life, not by losing its individuality but by exalting it, so does all suffering gradually enter into the understanding of an ever-widening consciousness. The birth of man into the Way of his Divinity necessarily involves his baptism and confirmation in the power to move on that way with increasing speed. From time to time he needs the encouragement of a transfiguration, and so fortified he begins to tread the Way of Crucifixion, which tells him, often in terms of agonizing separateness, that he is still man and has yet to become God. He needs the encouragement of a transfiguration, so that thereby may be glimpsed the goal while it remains invisible to ordinary gaze. He needs the lash of God's Love which appears to lacerate, but in fact urges the individual onwards. Through one crucifixion after another he begins to learn that each is in fact succeeded by a resurrection, that there is no hell of whatever nature without its corresponding Heaven, though the Heaven may not come to him in the same lifetime as the hell.

HOW I MEET MY TROUBLES

I feel that while we cannot, any of us, be expected in the midst of an agony, in the midst of a tragedy, in the midst of a terrible sorrow to perceive in clarity its nature, it is natural that in our ignorance we should become overwhelmed by it ; at the same time if we

could prepare ourselves against the possibility, that might help us when the trouble comes.

I speak here with caution, because I should not like to suggest to any of you to use your imagination in this respect, since so often the use of the imagination does much more harm than good. An individual becomes so entangled in imagination that his last state is worse than his first. But I myself like to use my imagination to face all things that might cause me agony, and then to imagine myself in the midst of these things, calm, peaceful and impersonal, and with somewhere a realization that there is no agony at all save the agony of my ignorance, the seat of all agony.

I should not like anyone to work along these lines. It is better perhaps to take things as they come or to take the general Theosophical teaching to bolster you up and to fortify you. That is not enough for me. I do not want to be rendered impotent, useless, helpless by any form which my own particular ignorance might take—sorrow, grief, or sense of loss. I am well aware of my weaknesses and of my ignorances, and I am particularly well aware, as all speakers and writers should be, that while we can preach marvellously, we do not always find ourselves able to practise to the heights of the marvellous.

Knowing these things, I use my own methods of getting ready for anything which might come—not in

a spirit of depression, not in any spirit of gloom as to the future, and surely not in any spirit of enslavement, but in a spirit of looking in the face whatever I think might overwhelm me, and saying to myself : "Now, while the overwhelming event is not here, I will picture everything and stand in the middle of it like a rock." I have done it in connection with things that actually have come up, and it helps me, but it surely would not do for people who start imagining and get into all kinds of conditions of agitation and perspiration, not generating strength but only weakness; and we do not want people to be the slaves of their weaknesses.

Of course, I may do this with regard to difficulties that do not actually materialize at all. I do not think there is any waste about this, for it is well to be prepared for all emergencies—the likely and the unlikely.

My ultimate concern is, of course, to try to serve the Masters as best I can, causing Them as little inconvenience as possible because of my personality, my weaknesses, my ignorances. Since I am not yet God, but am still man, since I cannot yet spell my self with a large "S," but have to be content with spelling my self with a small "s," I must do all I can to minimize the effects of my lack of evolution, and so I use the imagination to that end. I am trying to finish with leading any particular life for myself. My life

must be Their life, and there is always the difficulty that since I have to grow, expand, dispel little by little my ignorance, I may be temporarily incapacitated through a weakness, a foolishness, an ignorance, perhaps through pride, and not merely through sorrows, losses, troubles.

OUR PITFALLS

There are plenty of pitfalls for us ignorant people, and pride is one we have with us until we pass the Fifth of the Great Initiations. If anyone says to me: "I have not any pride," I will reply: "You are either wrong, my friend, or you are a Master. You may choose whichever you think to be more true." I do not think it is possible to be without pride, but we may consider to what extent it dominates, to what extent it makes us certain we are right, gives us a sense of superiority. While we have that round about us, we have a major ignorance. So I try to use my imagination to create a picture of wisdom and courage where ordinarily there would be ignorance and failure.

TILL WE REMEMBER

The great episodes of the Birth, Baptism, Transfiguration, Crucifixion-Resurrection, each a rung on the ladder of life which leads us to that Ascension which is not, of course, a place far off but an attitude,

can be brought near to us in somewhat of their glory, and can help to change us, as we use the imagination. I feel that we can, even here and now, make very much more use of that splendid Way of the Cross than we do, because it represents a totality of any experience—the birth of it, the power of it, the light of it, the depth, the heaven, the universality of it, all the great stages. If those of us who believe in these great episodes have the insight to perceive an ascension in every suffering, even if we cannot grasp it fully, we shall exalt suffering into peace and so cease to have concern with it.

One sees these sadness and pain creatures, and all the other creature-messengers of God, speaking their word of the Love of God, and one feels that there is a need for a crusade in every land to make clear some of these realities which are above the emotions, above the mind, which dwell in the regions of Law, in the regions of God that are Law, Light and Love. I am perfectly certain that there is need everywhere for the stimulation of a consciousness which has had so little of all that could be given to it. We want to stir every aspect of consciousness, but I cannot help feeling that there can be a response on the part of the finest types throughout the world, especially in these times, to the consciousness which we know in terms of Buddhi, and even to the consciousness we know in terms of Nirvana. We have all these

consciousnesses in us. We do not have to create them as if they were not already there. We have every consciousness in us in seed. It is even more than that in the case of some of us, and if in terms of Buddhi we knock at the door of Buddhi in our audiences, in our friends, there must be a response, even though it be not registered. It is the same with the Nirvanic consciousness. Even though we may say that we know nothing about the Buddhic or the Nirvanic consciousness, that we have not had any contact with them, we can at least read and attempt to understand, and through this attempt we shall obtain a picture and make that picture living.

That is part of the real value of Theosophy—to quicken in people that which will illumine other aspects of consciousness which may already be alive and stirring. It is all part really of the Yoga of Remembrance, the Yoga of the Remembrance of the Whole by the part, of the Many by the one, however you wish to define the Whole or the Many. It is remembrance that we are always wanting, needing. There is so much Wholeness about us, so much Manyness about us. We are so much universes no less than worlds that there are times when the larger aspect in us must manifest.

Suppose you and I do begin to remember the nature of the larger consciousness, not only in ourselves but in all life, every kingdom of life ; if we have that

memory, of course if not in perfection, then into the midst of sorrow, pain and trouble, we shall be able to pour our serenity and joyousness even though it may be difficult, even though we may half feel we are pretending. I believe in pretence, not in pretence that deceives people to their injury, but in pretence that anticipates glory. If in the midst of today's sorrow I can pretend to be serene and happy and give happiness, that is fine, even if I am not serene and happy, and know that I am not. You can never live a lie when you are aspiring towards truth.

But even if there is what the world would call an insincerity, the insincerity is only of the form, and even that is gradually dissipating. There is sincerity of the life because you have hold of the real. You know the real is there, you know what the real has to be in you, and you stir it to expression somehow or other until you find, perhaps, that you do not pretend any more. Very well, be satisfied. You have done your job as best you could and, to paraphrase, it is better to have pretended a reality and then to have had to give it up than never to have pretended a reality at all. If you go on sincerely pretending, then the pretence finally drops away, and the reality, because it is full of life, begins to exercise its kingship over you who are so intent on reality.

Every sadness, every sorrow, every despair, every grief, every loss, every unhappiness, every defeat,

every disaster, every pain, every fear, is for Remembrance, and as time passes, Remembrance is stirred into activity, so that at last there can be no sadness, no sorrow, no despair, no grief, no loss, no unhappiness, no defeat, no disaster, no fear, no pain, no less.—because we REMEMBER.

HOW TO HELP OTHERS

And in the midst of all these, as they hold sway over those of us in whom Remembrance is not yet awake, we remain serene, joyous, happy, not in a spirit of indifference, not in any spirit of callousness, but in a deep intensity of striving after Remembrance, that we may seek to awaken it. We sympathize, we feel deep compassion and understanding. We enter into the unhappiness of our friends. But our sympathy is full of courage and of peace; our compassion and understanding are full of power. And we strive to enter into the unhappiness of our friends with the oriflamme of Remembrance streaming in front of us, so that it flies above us as the Symbol of that Victory of Life over Death which only waits the final defeat of ignorance for the celebration of its triumph.

From time to time I see in my mind's eye this great flag, this oriflamme of victory, preceding me as I enter into the self home of another, and I establish that flag there and it waves over both of us, me in my serenity and him in his desperation, and between us the

desperation is resolved. And at least if nothing else happens, he begins to hope, to take a little courage, or perhaps to pretend.

I am always eager to come into contact with those who suffer, because I have known my fair share of it. Sometimes, as many of us so often think, I think I have had even more than my fair share. I know something about sorrow, and something about what I can do with it, what I can make out of it, how some of it cannot disturb me, and I like to feel that this sense of peace, understanding, power, is of some use, that I can take it into this, that or the other person and flood his being with it. It is worth doing. It is done for us. Let us do it for others.

I should, however, recommend to any who wish to take the strength of their suffering into the service of their friends, always, as they do it definitely, as a matter of technique—though the word sounds rather cold, official and formal—to invoke that Name which means most to the individual who is in suffering, to invoke that which means most to him, even if it be not the name of an individual but something impersonal. We draw no distinctions between principles and persons in these matters.

Make your great invocation, and that will cause the Person who means most to the individual to focus the bright warmth of His attention upon the individual. Sometimes the individual can do it for himself.

Sometimes it is easier for someone to do it for him. Then with that Blessing, so much can be done, such progress can be made, such release can take place from the less which is the suffering, the sorrow, the grief, the weakness, whatever it may be, to help the individual forward into a brighter and finer life, where, of course, again suffering, difficulty, trouble of all kinds will come to him. But now he is beginning to be fortified. The Universal Brotherhood of Life is gradually drawing near to the separate individuality of himself. He ascends into a state of consciousness whereby he conjoins the individuality of one life with the Universality of all Life. Losing himself he finds his Self. He does not become less, but more. The dewdrop which slips into the shining sea becomes glorified with the sea's vast majesty, remains a dewdrop but shines with all the spirit of the limitless ocean wherein it loses its ignorance and discovers its truth, wherein the white light of the All shines through the individual colour of the one. No longer is the individual colour, the individual note, the individual form, alone. They know their Father which is in Heaven, and laud Him with the sacrifice of their differences. The dewdrop slips into the shining sea. It makes the sea richer. Itself becomes richer. The dewdrop becomes glorified by the sea and yet remains the dewdrop. The sea becomes glorified by the dewdrop, even though the sea remains the sea.

AN ADVENTURE IN SYMBOLIC YOGA— THE SYMBOLS IN HEALING¹

THE first point to realize in thinking of the Symbols in their healing power capacity is that each of the Symbols is a Cosmic Formula, the nature of which it is practically impossible for us to understand. Because it is a formula of concentration, however infinitesimal, as all formulæ are, whether they are of this nature or geometrical formulæ of cosmic power, each Symbol must necessarily have its potency, whether as a preventive or curative healing agent of disease.

We know as little about these Symbols as we do about the mysterious Cosmic Rays which are being studied in Bangalore and other places in India by various scientists. But we have had certain hints as a result of their research : There is an intensely close relationship between us and the Rays. They come from outside our galaxy, from far beyond the Milky

¹ A talk to the Vigilance Group at Adyar, 28 February 1940. To a group of fellow-adventurers, the author of *The Lotus Fire* elucidated the use of the Seven Symbols set forth therein, and showed certain physical objectifications which might be used as physical foci for their power.

Way, and they drench us, it would appear, with their power and mystery. The Cosmic Rays are part and parcel of our earth's life.

When I think of these various Symbols, I realize that, in some mysterious way which I cannot comprehend, they too express a certain aspect of the galactic life. That is the first point that has to be understood by an individual who would use these Symbols effectively. He must endeavour to approximate to a far more universal state of consciousness than that which he has known even at his highest levels. Before they can be effectively used, there needs to be a Vigil of Purification, so as to detach the individual from his personal preoccupations, inclinations and interests. There will be no effective use of these Symbols unless it is possible to enter into their nature.

THE POINT

Take such a Symbol as the Point, which carries us with its magic into great distances. You will not be effective in using a Symbol of this kind unless you do all you can to enter into the spirit of it, to perceive in some measure the tremendousness which it epitomizes. It must not mean to you just a little piece of marble or stone—the objective focus of concentration. You must know how to handle these Symbols. They must be very living Realities for you, so that you do not come into touch or use them unless you

are able to be in harmony with them, one after another.

Of course, to each Symbol is attached life on every plane of nature. To each Symbol are attached certain Guardian Angels, certain types of denizens of the various kingdoms of nature, certain Lords of Living, so that each is surrounded by courtiers and has its own kingdom.

With feet dedicated, hands dedicated, head and heart dedicated, you must, for example, become a channel for the Point and for the certainty that that which pours through the objective Point will be as pure as you are able to make it. It will receive its own vibrations out of the innumerable vibrations around us. It will issue them forth.

The Point has no stone which represents it. In *The Lotus Fire* I speak of the "Unknown Stone." But here I have chosen a little marble or crystal stone¹ which acts on behalf of that Unknown Stone, which was once known but is now lost.

The Point is a fundamental stone, and it should approach all that is fundamental, that is to say, all that is intense and constant, so far as disease is concerned. When you place it to your forehead, if that be your mode of exit for force—each person's mode

¹ The Point may be made objective either in a small pure circular crystal, or in a small globe of marble with no streaks in it but perfectly white, or in a smooth perfectly pure white stone. All the Symbols are inset in gold or gilded silver that they may be handled.

of exit differs—through that you send forth streams of energy into deep-rooted and constant disease, diseases which have settled down to their destructive work, so that at least you may set up the vibrations of health, of ease amidst the vibrations of dis-ease.

Unless your head and your body are ready for that channelship, you are likely to do yourself considerably more harm than good.

If the Point is to be used at all, it should be used where deep therapy is indicated.

So far as I myself am concerned, I should only feel justified in using the Point for a deep-seated disease, and if I felt it my duty to use it, I should use it via the forehead through which I generally do my healing work. Some people will work through the heart or other centres, but I should find myself most rhythmic in working through the forehead. Where a disease has taken up its residence in an individual and is steadily engaged upon its destructive work, the Point may be used if one intuits a comparative sense of certainty that absolution for the Karma of the disease is available to the individual and will be released through the use of the Symbol. We must work with the Law and not in ignorance of the Law.

The Point is the Alpha and the Omega, the Beginning and the End, the Origin and the Consummation of Life. It is the Birth and the Ascension and all

that lies between. After evolution emerges into the Lotus, it is as if it folded its achievements into this Point which we only call a “Point” because we have no other words with which to describe it. This Point with all its particulars and its minutiae is a Macrocosm and no less a microcosm. So we can look into it as through the normal end of a telescope and perceive its immensity, as we can look at an immense object with telescope reversed and perceive its smallness, and both are the same.

THE WEB THAT IS THE WOMB

Now we come to what I call in *The Lotus Fire* the Web that is the Womb, which we typify here by an opal.¹ (A real genuine fire-opal is most intense in its capacity.) It is, as it were, the Point incarnated, and forming the matrix of the incarnation-to-be. One would use it for creative purposes—in therapy for the creation of fresh tissue, for blood increase and purification. It is for repair generally and especially for nerve repair, and all the type of therapy which is in the nature of creative process.

The Point scintillates into, extends into, and forms the Womb which is the first birthing of the evolutionary process.

¹ The Web that is the Womb may be objectified either in an opal composed of many colours or in a matrix which is filled by small fragments of all kinds of precious stones.

THE LINE

Out of the Web that is the Womb, is given birth the Law, as it may be called, of the Universe-to-be, the Yardstick, the Divine Measure. That is the Line which is in fact curved, even though it does not appear to be so, for in this particular form of Yoga, nothing is straight, everything is curved.

When the Line is used in terms of therapy it is a Law-restorer. Disease is unlawful, save as it is necessary to make a balance between the breaking and the restoration of Law. We use these Symbols to restore Law and Order, to cause disordered functions to resume their natural course, inducing healthy rather than disruptive vibrations. The Line is composed of little tiny diamonds,¹ which varying in size suggest the idea of curvature. The diamond is the purest of stones and is expressive of the Will of the First Ray which, we may say, is the Law-giving Ray.

THE GLOBE

This next Symbol is the Universe measured by the Yardstick. We use this as a Guardian Wall. In thinking of the use of these Symbols, I am not merely thinking of individuals but of spaces, of places. This Symbol of the Circle-Globe can be used as a

¹ The Vertical Line should be objectified in a slightly, but only very slightly, curved line composed of very small diamonds. This line of diamonds is repeated in the next two Symbols.

Guardian Wall over large spaces. It could be projected around Adyar, for example, to protect Adyar. You could use it to localize a disease, to prevent the expansion of a disease-disturbed area, and to guard against infection either in the individual body or in the case of an epidemic. It represents the Guardian Wall of the Will with its various appropriate stones.¹

THE CROSS

But this Symbol has to be fulfilled by the next Symbol—the Symbol of the Cross.² There we have added the Horizontal Line which is the Line of Peace that soothes, the Line that calms, a peaceful centre amidst disease-tossed surroundings. If one knew how to use it, it would be the anæsthetic Line which would be aided by the Circle and the Vertical Line. But it is not only a Horizontal Line. It evokes a Cross, and the Cross is a Symbol of that which is growing, it is a Symbol of the movement of the Evolutionary Process. The Cross is the reconciliation, the harmonization, between disease and health. It is the purpose of them both. So it has a particular value, in the first place giving strength, and in the second place making use of the disease for the sake of

¹ The Circle may be objectified in a Circle of alternating yellow topaz and green jade fragments in the vertical centre of which is the diamond Line as in the previous Symbol.

² The Horizontal Line should be composed of very small rubies curving by size gradation as does the Vertical Line of diamonds which crosses it. Around the Cross is the Circle as set forth above.

growth. It is a general tonic and can be used for the permeation of the disease with growth-beneficial, as directly opposed to growth-malignant.

When you are looking at an individual who has a definite and positive disease, you know the disease is within the Law, is up to a certain point lawful, and just as disease is necessary to the individual for his evolutionary process, his unfoldment, so where you may use other Symbols for specific purposes, you use this particular Symbol as a great harmonizer and strengthener, as representing the Law of Progressive and Purposeful Adjustment. You can see how sensitive you have to be with regard to these things, looking at everything not from the standpoint taken by the outer world, but from the real standpoint, so that you may see an individual as he really is and know how the adjustment process constantly takes place both through ease and no less through disease. In other words, with the Cross you crucify, you adjust, in the certain knowledge that the resurrection must follow as the inevitable consequence of the crucifixion. They are one and the same as treated in our Theosophical literature. Crucifixion precedes and must be followed by resurrection, whether it be the small ones we encounter every day, or the tremendous crucifixions, such as only Christs have encountered.

Another way of using this particular Symbol—the Cross—is to evoke the gifts of disease, because there

is not a single disease which is not a friend bearing gifts. As we none of us quite realize this fact, the disease tends to last longer, insisting upon our looking it in the face and seeing what it has in its hands of offering. But we are so afraid of disease, and are so fond of our physical bodies, and they are so fond of themselves, that we do not look our diseases in the face, and so they tend to become chronic, until we do finally look them in the face and see what the whole situation is about. If anyone has a chronic disease, he might say: "I am rejecting the gifts the disease is holding forth to me." This would help to bring the gifts into perspective.

Of course, in the case of some diseases they must remain chronic, despite all efforts, but even then we might seek out their gifts and rejoice in these.

THE SVASTIKA

We come to the Svastika which is for the drenching of the individual with impersonal vitality. It takes no account of the person's disease, circumstances or conditions. It is a tremendous generator of vitality. This little Symbol¹ is entirely inadequate to express its glory. Still it has a number of appropriate stones

¹ The Symbol of the Svastika is objectified with very small pieces of all kinds of precious stones. In the Symbol which the author uses are embodied the nine sacred stones of India, set in their respective relationships, the seven Ray stones, and a number of small fire-opals. The Svastika is surrounded by the Circle mentioned under Circle-Globe.

to represent the great impersonal Vitalizer. It sets in motion the wheels of health through pure vitality. And if you are on the Vitalizing Ray, then this becomes tremendously potent in your hands. If you belong to one or another of these Symbols and you use the Symbol of your line, then your own potency is immeasurably increased.

THE LOTUS

The last of our Symbols objectified is a representation of the Lotus with the Point inside it.¹ This is what we may call the Consummation Symbol. This Symbol strengthens during the period of convalescence, and it provides a very powerful fund of emergency power upon which one can draw for the fighting of the crises of disease. It is especially useful to smooth the way for a passing, a dying. It has a specific connection with everything which is of a consummation nature. It takes you up into pinnacles. It gives you release. If you have become a conqueror of disease, this will put the crown upon your head of conquest. It is the consummation.

THE USE OF THE SYMBOLS

I am not asking anyone to use these Symbols, for those who desire to use them must have their

¹ The Symbol of the Lotus is objectified either in a crystal or in some form of a very pure white stone. The one used by the author has a rather large round crystal set in a Lotus done in metal.

rhythm within them. But if this type of healing particularly appeals, the individual who uses them and the patient who is to receive benefit from them must, so far as is possible, clear every obstruction out of the way.

The user must himself have all possible purity in him, so that he may in all impersonality invoke the Guardian Angels attached to each Symbol, that They may be pleased to make the necessary connections. The healer should be constantly on the alert not to do any projection of force himself, nor to use any of the Symbols for himself. He must be *positively passive*, so as to enable each Symbol to do its appointed and appropriate work without one atom of interference from himself. Hands, feet and head must be cleansed before a Symbol is used, so that the user may interpose no hindrances.

So far as regards the patient, it is well that he should have a certain measure of faith, or at least no active opposition. If he can be talked to about the essential meanings of the Symbols, the way for their curative effect may be made more smooth.

Application of the Force: Where possible, the healer can hold the Symbol near the centre of the disease. Where this is not possible, he should *hold* the Symbol (not put it on any table) at some little distance, and then constitute himself as an unconscious channel. I think there is some advantage in

the healer holding the Symbol. The main point is to place the Symbol in juxtaposition to the patient at a distance of about three or four feet. As I have stated, it can also be applied from that chakra which is the natural exit of force for the healer, but you have to be very careful in using such a method as, for example, the use of the forehead chakra might induce brain-storms unless you have self-control and are perfectly calm, a very difficult thing in these days. Unless you are accustomed to silences far more than to speech, you can use the Symbols but nothing much will happen.

Choose the Symbol as a Medicine : The Symbols must never be used as one, nor must They be used in succession. But each must be chosen as a medicine might be chosen to meet the requirements of individual cases.

This use of the Symbols is specifically for healing, and is not to be confused with their use for general blessing and self-identification, as described on pages 308, 364, 417, 491-2, 523-6, and other pages of *The Lotus Fire*.

After having chosen the Symbol which you feel is appropriate for the disease and the patient, use the Symbol not merely once but perhaps a number of times. Different Symbols may be used in different ways. Adyar is composed of all the Symbols, as a Centre dependent upon the Inner Centre of the world.

It therefore has the Point aspect, the Web that is the Womb aspect, it has the divine, the universal, Yardstick Aspect. It has the aspect of the protecting Globe of Brotherhood. It has the Cross aspect. It has the whirling Svastika aspect. It has also the Lotus aspect. Whenever I am at work in any ceremonial way that connects me with Adyar, I can use a Symbol as an appropriate concentration of force, as an appropriate formula.

Each Symbol must be used as a positive force, not drawing away the impurity, but pouring in the purity, so that the impure may gradually die through lack of appropriate atmosphere. The impure must be starved to death because of the penetrating advance of the pure.

THE ATMOSPHERE OF THE SYMBOLS

It would be very necessary before one used the Symbols at all to be fairly conversant with the major points given in *The Lotus Fire*, because one must have the atmosphere of the Symbols. They must only be used when the person can recognize and enter into the appropriate atmosphere of each Symbol. I have been so much immersed in that atmosphere with the aid of higher help that I can generally revive it and bring it into the perspective of my being when I desire so to do. I can achieve this mainly by the use of a little

key which, as it were, opens the door to the atmosphere. That little key is *Infinitude*. How do I obtain my sense of Infinitude? Through the Line, for that Line goes in my imagination into infinite distances. It curves and curves and curves, and yet never becomes the Circle. Whether it is a Cosmic Circle, I do not know. Whether Infinitude stops short somewhere, so to speak, I do not know, but Infinitude is a truth for me, and my Line never comes back upon itself to form a Circle. Therefore I use it as a Symbol of Infinitude, for in the prison of our finiteness we must have something finite to which to cling.

I know very well, so far as my spirit goes into Infinitude, there are nothing but circles to be perceived anywhere. These geometrical forms that seem straight are an illusion. But I get my atmosphere by thinking of the key of Infinitude which I fashion by projecting my Line infinitely far, and then opening the door to the atmosphere that projection produces. I feel tremendously encouraged by these Cosmic Ray discoveries, because it is perfectly clear that while these Rays come from outside our galaxy, may we not think of them as coming out of Infinitude? It is not said that a Cosmic Ray starts from a certain station and then comes down. We perhaps perceive its entry, but we do not know its origin.

If I can get hold of that atmosphere of unimaginable intangibility, then I can put my Symbol in the

midst of it, so as to give it its proper vibrations. Then one after another I can use them as they may be required.

FROM MEASUREMENT TO THE IMMEASURABLE

If we can think of these things and extricate ourselves from the finite, we shall realize that we ourselves are but intimations of Infinitude. Only so shall we accomplish anything in the use of the Symbols. Only we are so much centred on ourselves—there is a peculiar sense of wanting this, that and the other for ourselves, and disappointment when what we want is unobtainable—that we revolve in our own little measures, and so being in a constant state of measurement, we cannot contact the Immeasurable. If we can gradually extricate ourselves from measures—we none of us can do it perfectly—if we can find ourselves pouring forth into the Immeasurable, then we can come back with some fragrance and sense of the Immeasurable and make our measures a little finer than they have been.

MANY STREAMS OF VITALITY

To each of these Symbols is its musical note, its fragrance, its form, its colour, its formula. We, too, are notes, forms, fragrances, colours, formulæ. We are everything—Points, Web-Wombs, Lines, Circle-Globes, Crosses, Svastikas, Lotus-Flames. Perhaps

the whole value of this is not that we may be able to achieve so much of practical help, but rather at least that our consciousnesses may become a little stretched, so that we may become more cosmically minded. If the Symbols can convey something of their various permutations and combinations of vital life thus quickening our consciousnesses, we shall have achieved something, even if we are unable as yet to use them as material foci of force.

We have made a little beginning. I do not pretend to be a yogi. But sometimes things pour through a channel that will eventually be used for service. All of this opens out vistas into which we can see further. Even brooding over these Symbols makes a difference in the atmosphere, as we can clearly perceive.

AN ADVENTURE IN STUDY—IN TERMS OF THE KINGLY WILL¹

IT is not enough to study Theosophical literature. It is the old story of the dominance of the mind and the servitude of the individual to his mental body, which is so marked a characteristic of the world at the present time. We are mind-driven and mind-ridden, and we refer everything to the arbitration and decision of the reason. If our reason approves, then we approve, and when we think of our conscience, we think of it largely in terms of the reason.

Now the mind is a subordinate official in the hierarchy of the individual, and it is most important for us to realize this. A superordinate official is the will, and we pay, on the whole, comparatively little attention to the will, and so much attention all day long, and especially in our studies, to the mind.

STUDY WITH THE WILL

If you were to ask the average person ; “ Can you read *The Secret Doctrine* with your will ? ” he would think you were talking nonsense and would answer : “ How can I read a book with my will or with my

¹ Adyar, 11 June 1939.

emotions? I must read with my mind." Yet what benefit can we gain from a First-Ray book of the will save as we study it with the will? We are lowering *The Secret Doctrine* down into a subordinate position when we study it just with the mind. H. P. Blavatsky did not claim *The Secret Doctrine* as hers, but as the work of the Masters expressed through her. It is a will-production and should be examined in terms of the will. Study the books that are emotion-produced with the emotions, the books that are mind-produced with the mind, but study books like *The Secret Doctrine*, which are will-produced, with the will. We are so much enslaved by the mind that we cannot understand what it must mean to study with the will. One of the secrets of *The Secret Doctrine* fathomed only by the deep student is that in studying it you can do without your mind altogether. The erudite student does not know *The Secret Doctrine*. He does not realize how much every phrase expresses power far more than it expresses mind. I am perfectly certain in the case of some of our major Scriptures that the mind is the destroyer of our understanding of them. I am perfectly clear, so far as *The Bhagavad Gita* is concerned, once we begin to study with the mind, we are on the brink of confusion, because the *Gita* is an expression of the will of God. It is a First-Ray Scripture, just as the Bible is very much more a Second-Ray Scripture. Of course, the understanding of those of

us who read *The Bhagavad Gita* only in translation must be very dim. There must be many other great Hindu Scriptures which can only be contacted with the will.

EXPAND THROUGH THE KINGDOMS OF NATURE

No member of The Theosophical Society is ready for deeper study until, and unless, he has a Theosophical knowledge of the kingdoms of nature. He must amplify and fulfil the First Object of The Theosophical Society by bringing within his ken a realization of what is the brotherhood of the Mineral Kingdom, the Vegetable Kingdom, the Animal Kingdom, the Human Kingdom. He must know something definite about these kingdoms, not merely from the standpoint of actual information conveyed in Theosophical literature, but also through his own individual expansion of consciousness into the kingdom concerned.

We must be able to sit down by the sea or by the side of a mountain, or near rocks, stones and earth, and be able to project our spirit into them so that, little by little, after many a trial and effort and failure, we are able to enter into the spirit of the rock, the sea, the earth, the mountain. Thus, apart from our Theosophical knowledge (which is a very good introduction to this expansion of consciousness), in addition to it, in fulfilment of it, we unify our consciousness by a series of experiments with the

particular kingdom with which we happen to be for the moment concerned.

CONTACT THE KINGS OF EACH KINGDOM

Especially should we seek to expand our consciousness so that we enter into the spirit of the kings of each kingdom. For example, we can enter into the spirit of the jewels of the Mineral Kingdom—the ruby, sapphire, diamond, opal, emerald, any precious stone which especially appeals to us. There is nothing more delicate, nothing more unfolding and expanding, than to hold a precious jewel in the hand, especially if the jewel has not been tampered with by man by being put in some incongruous setting. If we can lose ourselves in some jewel we hold in the palm of the hand, we can enter into the spirit of the kingship of that kingdom, because we are contacting a very King of the kingdom itself.

It is the same with the Vegetable Kingdom. Take our Banyan tree which is far more spiritually evolved than any other Banyan tree. This is natural when we think of those great Personages who have gathered in its atmosphere. We can enter into the spirit of the Vegetable Kingdom through that tree as we can enter into the spirit of the Mineral Kingdom through a jewel. The jewel, the tree, are an Open Sesame to the kingdoms to which they belong. We can do the same with the Animal Kingdom.

“STUDY” vs. DOING

I have very strong objections to the word “Study” Course. It is a word of enslavement in the whole of our educational systems everywhere. The first thing we have to do when we go into any school or college is to study something. It is far more important to be there *doing* something. The doing should not be the doing of the mind but the doing of the hands, the doing of that which is practically creative. The first thing a child should do is to create, because he should remember the Godhead he has known in the heaven world. Now more and more is the power and need of the human spirit beginning to be realized through the wonderful example given by Madame Montessori.

I do feel, therefore, we should ask our members of The Theosophical Society to know their world—not necessarily botanically or zoologically, but certainly Theosophically. If they can add Botany and Zoology to their knowledge, so much the better, but we must know essentials before we can rightly know the form.

COMMUNE WITH THE VOICE OF THE SILENCE

But that is not all. It is not enough for the student during his earlier years in Theosophy to have these communions with the various kingdoms of nature, and obviously with the Human Kingdom no

less. He ought also to have communion with the voice of the Silence. If only we could commune with the voice of the Silence of growth, as it can be heard everywhere, though perhaps better at particular times or in particular moods. I am very much afraid, especially in India, where without exception everybody has been brought up in the western system of education or has been subordinated to the whole of the western system in his professional career, that there are very few who can really commune with nature, who can understand what nature is, and can hear the voice of the Silence of her growth.

We do not know much about the science of Silence, for we are always so busy doing something. We are occupied the whole day long in rushing hither and thither, in going from this place to that place, in reading this or that, there is not enough time left for being. However much we may read or know with the mind, that is little as compared with being, with the building of the Realities of Life into the Eternal Self which we never lose, even when we enter into the heaven world. When we pass through the valley of the shadow of death, the physical body disintegrates, and the etheric body, the astral body and the mind body disintegrate sooner or later. Even the higher mind body may disintegrate and, if the Theosophical student has penetrated, during his life, into the depths of Theosophy and has not been content:

merely with superficialities, he will live in a heaven-world beyond even the higher regions of the mind. The mind, the emotions, the physical body will have gone. It is the Eternal body we must learn to build with the aid of mind, emotions and physical body, but only with their aid.

I sometimes wonder how many members of The Theosophical Society are building with the matter of the Eternal their own eternal vehicles. We may have a member who knows a great deal of Theosophy, can quote from the whole range of our classic literature, and yet his actual spiritual growth may be comparatively small.

THE GODHEAD OF EACH MUST CREATE HIMSELF

Theosophy is an admirable introduction to living, but it cannot be more than that, because each of us must create his own Theosophy for himself. To each of us the world looks differently, just as each artist will view the same tree differently from any other artist. Each one of us is unique, is different, is a God in himself. It is nothing external, be it the Theosophy of any kingdom of nature, which can suffice him for his Self. It is his own Godhead that must create himself. While all these wonders outside him can knock upon his door, it is not that they may enter inwards, but that they may awaken the wonder within, that wonder which is different from other wonders,

that wonder which is infinitely to be cherished by each individual, because he knows it is not the wonder of anyone else, but is his peculiar and unique Divinity, even though it may be a part of the eternal and complex Divinity which is outside and within him as well.

WE WANT WILL AND EMOTION THEOSOPHY

Every member of The Theosophical Society living in Adyar or Madras should make it a point to contact Adyar as part of his realization of Theosophy, and to commune with beautiful nature as we have beautiful nature in Adyar. It is difficult, for practically every single one of us is mind-ridden. We are workers in terms of the mind. We are musicians, artists, scientists in terms of the mind. Whatever we may be, we are dominated by books. Who knows whether, if the Alexandrian Library had been preserved, we would have grown as much as we have? Are not the books that are being produced in such profusion on every possible subject, are they not giving us far worse indigestion than any indigestion we might have from the most indigestible food? We read and read and read, and what do we *know*? We can write books, we can be very learned, we can make erudite footnotes, but what is the value of it all? We want will books, emotion books. We have had enough of mind books. We want will and emotion music, art. We want will and emotion Theosophy. We have

had enough of mind Theosophy. Not that we do not need the mind, as important an aspect as any other. But we are overflowing with our minds and reaching nowhere. We need to rise above all the servants of our Selves into our very SELVES themselves, so that we live from the Kingly Will and not from the dwelling-places of the servants of the Will.

AN ADVENTURE IN SOUND—MANTRAMS OF POWER¹

EVERY letter of every alphabet, and every word, every syllable of every word, every exclamation, is a mantram, that is to say, a nucleus, a centre, from which force radiates. We must not imagine that the only mantram is the official word OM. Everything is a mantram, everything is a power, every sound that is made of whatever nature sends power outwards.

We cannot utter a sound without uttering a mantram for good or for ill. We release a unit of power which travels to Infinity.

At present, unfortunately, we know nothing about this aspect of the Science of Force, or we should be much more circumspect than we are.

Our speech would be more beautiful, our music would lose much of the vulgarity it has acquired, our drawings, our paintings, our sculpture, our Arts generally, would lose the crudity in which so many of them have been enveloped by the ignorant, had we some acquaintance with the Science of Force, and especially

¹ Roof Talk, 14 March 1941.

with the truth that words and sounds and colours and forms and fragrances are mantrams which create and destroy, which give beauty or ugliness, grace or disgrace, war or peace, according to our fashioning of them.

How potent is the Voice ! How potent is the Hand !
How potent is the Imagination ! How potent is Thought,
Feeling, Emotion, Action !

How potent indeed is Living ! For just as we are at all times receiving the force of innumerable mantrams from the Infinite around us, so are we sending forth mantrams into the surrounding Infinitude.

We must learn to understand this force and utilize it for good in every functioning of our being.

THE COMPOSITION OF MANTRAMS

Let us understand that every mantram is composed of matter, though not necessarily of physical matter as we know it.

Let us understand that this matter was created by God, and is the substance of ourselves and of the whole evolutionary process.

Let us understand it to be the Universal Substans and Substance of evolutionary Life—the Material, the Matter, out of which Forms are made, but not essentially to be distinguished from the nature of Life itself. We must not say that the substance of Life is one thing and the substance of Form is another thing.

They are one and the same thing, differently constituted, the Form-matter being dependent upon the Life-matter. The Form-matter is a variation on the Life-matter—shall we say a reflexion?

THE ELECTRIFICATION OF CREATION

God created Life and Form in the sense of electrifying them with His Perfect-ness.

To create is to electrify, I would say, not just to produce out of a supposed “no-thing.” If one tries to get back as far as one can to origins, one feels there is this electrification, however we may define Life.

And to electrify is to call from Like to Like.

The God-Spirit is everywhere. Perfect-ness is everywhere. But in God the Perfect-ness sings, and thus singing calls to the Perfect-ness everywhere..

In God Perfect-ness is awake and alive. The Perfect-ness to which He calls is dumb and asleep.

Round about us, permeating us, is this Life-Form Perfect-ness, is this Matter, is this Substans-Substance. Out of it God “creates,” electrifies, a stupendous Universe.

Out of it each one of us must try his hand at creation, at electrifying this living and infinitely potential Matter, Life-Matter, Life-Form.

We ourselves are “made” out of it. It has grown in us as we perceive ourselves to be.

God uttered a supreme mantram and electrified Matter into an evolutionary Universe.

That is very literally true. These are the fundamental realities, and while I am putting it in a particular way, each one of you must put it in his own particular way. Each one of us is a God, and his electrification of matter must be a different electrification from that of another. Each must electrify in his own way.

THE MAKING OF MANTRAMS

We must try our hands at mantrams. We must take hold of and mould and fashion Matter with the huge vocabulary of mantrams available to us in letters, in words, in sounds, in phrases, in colours, in forms, in fragrances. The mantrams are there for our using. But we tend to use them lifelessly, negatively, and not purposefully, positively, creatively.

What is a mantram? It is a universe. It is a concentration, with, perhaps, special emphasis on one or another of them, of the seven great Symbols given in *The Lotus Fire*. Essentially it is the Point. But we can more easily manipulate it if we imagine it—how creative is the Imagination, how finely mantram-endowing with Life—as a Globe. Let us imagine it as a globe of force, a globe filled with force of the nature of its being. A shining globe. A globe pulsating with Life, sparkling with Life.

The Point (the Globe in-turned) and the Globe (the Point out-turned) are the primary mantrams, are interchangeable and essentially identical. But only when we have been mantram-makers for a long period of time are we able to function with the Point aspect of the mantram rather than with the Globe aspect.

The Globe aspect is larger, so to say, and more manageable by our clumsy creative apparatus—clumsy as we begin to learn how to manipulate it—than the Point aspect. If you can encompass the idea of the Point as part of your being, and the Globe, its extension, also as part of your being, you are on the way to becoming an occultist. I do not feel at any time that I can function with the Point aspect alone. I am practically bound to have a Globe for the various mantrams I may release. The Point conception is much more difficult to understand, as the Nirvanic consciousness is much more difficult to understand than the Buddhistic consciousness. The Nirvanic conception is as the Point, though not quite; the Buddhistic conception is as the Globe, again not quite.

ALPHABETS OF GLOBES

Let us imagine each letter of our alphabet, each word in our universe of words, each sound in our alphabet of sounds, each colour in our alphabet of colours, each fragrance in our alphabet of fragrances,

to be a Globe. But what kind of a Globe? It is this which we have to busy ourselves finding out, it being understood that while each may have its own primordial Globe independent of the Globe conception which we may assign to it, on the other hand each one of us will in all probability have our own various and distinct alphabets of Globes for each actual series of mantrams.

We shall not be able to electrify as God electrifies. We shall not be able to be all things to all "Men," to use the term I employ in *The Lotus Fire* to indicate matter-individualities. We shall not yet be able to be to each individuality-universe of Matter that which it individually needs. But we shall be able to be a thing to each—a thing largely impregnated with our own individual "thing" whatever that "thing" may be. So we shall endow each letter, each word, each sound, each form, each colour, each fragrance, with a Globe which has much of ourselves in it.

Let it be noted *en passant* that the wider our consciousness the more effective and true will be our various Globes. If, for example, we have some measure of the Nirvanic consciousness functioning in us, our Globes will have something of the Nirvanic "matter" functioning in them, and will thus be all the more true to the mantram which is necessarily composed of all consciousness-elements, of whatever nature it may be.

But there will be mantrams in which some of the higher elements of Consciousness are asleep as well as some in which they are more or less active. Of course, when we reflect or create a mantram, even if it be the mantram of a Root Race, many of the highest elements of consciousness must inevitably be asleep.

FUNCTIONING DOWNWARDS OR UPWARDS

In jazz and in slang only the lowest elements of consciousness function. The others are as it were not there at all.

Notice the fact that jazz and slang deaden the higher consciousness elements in human and sub-human beings, and tend to render a whole nation which is in the habit of using them insensitive to the higher things of life. If a particular country is in the habit of using jazz and slang in everyday life, that country is to the measure of such usage deadened to the higher Realities. Jazz and slang kill the higher life in the whole country, and leave room—nature abhorring a vacuum—for all those elements which deaden and destroy life.

A mantram can under certain circumstances be constructed either to function downwards or upwards, or clock-wise or anti-clock-wise ; or backwards, or forwards. There is the Archetypal Mantram of Sex, for example, which in its adaptations can either

exalt or degrade. It is essentially the difference between the Svastika turning clock-wise and anti-clock-wise.

I wonder how it is that some of our most earnest students have not yet realized that the Svastika—if it be real and not perverted—can only turn clock-wise *and that however you look upon it it is always turning clock-wise*. This is its magic and its mystery. It is only in the illusion of denser matter that we think we can go behind it and see it turn otherwise than clock-wise. You must see the real Svastika in terms of consciousness other than the lower. Otherwise there will be confusion and doubt and misinterpretation. The things of the spirit must be seen with the eyes of the spirit, and even the things of the flesh should similarly be seen. So many things that “cannot be” here “can be” elsewhere, and are.

It is impossible to say more than this, but it may be asked if the hands of the real Clock can be turned backwards. Is the turning backwards part of its functioning? Can the real Svastika turn anti-clock-wise? Is it always an illusion if the hands of the clock move backwards and if the Svastika moves anti-clock-wise?

Is all darkness an illusion? Is there only light? Is illusion part and substance of Reality? What is the place of contrast in evolution?

At one moment I say one thing, and at another moment I say another thing. Perhaps I must, on the principle of the pairs of opposites.

THE PENDULUM SWINGS

But let us get back to mantrams.

The Point-Globe is the archetypal mantram—for some the Point is the ascendant, for some the Globe.

Is the Nirvanic mantram the indrawing to the Point, and the Buddhistic mantram the outflowing to the Globe? Yes, I think it is. Is the Nirvanic mantram the inbreathing, and the Buddhistic mantram the outbreathing? Yes, I think so.

Then what is the mental mantram? The swing of the pendulum between analysis and synthesis? Within the Globe, of course, established by the outbreathing.

And the astral mantram? I should say pulsation—within the Globe, again, of course—but pulsation struggling for release, may I say, in contradistinction to the pendulum swinging of the mental mantram which is self-contained? There is an impatience of being contained which seems to be characteristic of the astral mantram.

And the physical mantram? Stability—the maintenance of the status that is, expanding into the status that is more, but never less. This is somewhat confusing, but is intended to signify that the physical plane and its mantram constitute the apotheosis of

Stability, of the minimum of that Movement which is the essence of the evolutionary process. What about sub-physical mantrams? These are beyond me altogether.

MANTRAMS OF THUNDER AND LIGHTNING

Now I should like to take some of the key-words in the mantrams which have been strung together by H. P. Blavatsky in *The Secret Doctrine* in the flowing sentence establishing the first of the three fundamental propositions at the root of *The Secret Doctrine* :

AN OMNIPRESENT, ETERNAL, BOUNDLESS AND IMMUTABLE PRINCIPLE.

There you have a very remarkable gem, and the more you try to analyse its pregnant sincerity in terms of its mantram nature, the more you are beginning to understand what she is driving at.

There are here five great mantrams which we have to try to understand as they are in the consciousness of H.P.B., so far as this is at all possible to us, and to create in terms of our own material and shapes. We can only understand H.P.B.'s consciousness as we seek to enter into the spirit of her life and writing-forms. This is, so to speak, the newer Theosophy—we have to take what is written in the books and make it a jumping-off ground for our own realizations.

In H.P.B.'s case there is always thunder and lightning about her mantrams. It is literally true that no mantram she could utter can be devoid of thunder and lightning. They reverberate and echo through the mountains of her being, and down into the plains wherein we humbler mortals dwell.

With her the mantram OMNIPRESENT stretches very obviously beyond our farthest reach. It goes beyond our farthest beyond. It is tremendous as are all her mantrams, and OMNIPRESENT has an intensity beyond the conception of us all.

But it is a PRINCIPLE which is OMNIPRESENT. What is this PRINCIPLE in Blavatsky terminology? The words FATHOMLESS CAUSE immediately occur to me, but I really do not know why except that H.P.B. often delights in antitheses as, for example, Rootless Root. Indeed, these antitheses tell the truth far more truly than the simpler utterances, for they include the Being and the Non-Being of the subject to which they refer, to which there should be always reference—the lack of which tells but a half-truth.

The truest mantram descriptive of you and me is that which involves our Being and Non-Being, which together constitute the Be-and-non-Be-ness of our essential selves. But how little of ourselves do we know as we confine our knowledge to what we think is the Reality—the Being! In these days of half-knowledge,

if there be even that, it is only the positive that counts, not the negative.

I have often tried to understand the intensity nature in OMNIPRESENT when used by H.P.B. But there is a limit to one's power to conceive intensity. Very few Theosophists have ever explored the Being aspects of their natures, let alone Non-Being, and in Non-Being we all flounder if ever we consider the question at all. So far as our conception of the world goes, there is always in everything the positive and the negative. If you think of "George Arundale" as the unit, what is the positive of him and what is the negative of him? It is the same with any other nomenclature to which you are individually attached.

The advantage of dealing with these things may not appear to be practical. It is like going into a Theosophical gymnasium and stretching our consciousness with various types of apparatus available there. This is going beyond the frontiers of the personal and usual outlook on life.

I have been trying to see what the conception of AN OMNIPRESENT, ETERNAL, BOUNDLESS AND IMMUTABLE PRINCIPLE means in relation to FATHOMLESS CAUSE.

Do you see now how inaccurately I have described the Nirvanic mantram and the Buddhic mantram when I assert their positives and not the negatives of their positives? But what else can I do to make myself clear

to the positive-loving, to, shall I say, the positive-imprisoned?

A COMET MANTRAM-FORM

But the words FATHOMLESS CAUSE produce a mantram-form which by no means gives us a picture of a Principle. The mantram-form of Fathomless Cause is indeed a Globe, but a Globe with a tail as is a comet—the tail being due to the stretching out of the Globe-matter into what I can only call Causation. The conception of Causation, of Origination, dominates the Globe. There is a dominating From-ness: which affects the globular shape, though exactly how I cannot say, for in these regions influence is indeterminate, immeasurable and directionless.

You cannot say that the tail of the Globe-comet stretches outwards in such and such a direction, for we are in abstract regions. There is a stretch-ness about the Globe-comet and that is all we can or need to postulate.

As the Globe and Point are archetypal in all mantrams, there are, of course, permutations and variations on the Globe, so that it may lose sometimes the intensity of its globular aspect. When I try to correlate the Globe-comet of Fathomless Cause with sound or with colour, or form, or fragrance, I simply cannot do it. I can do it as an amusement or as guess-work, but as to a reality I do not know.

Every comet that we see in the sky is a mantram—that emerges at once. It is a mantram that is doing its work. There is no aimlessness about its purpose. The comet we saw at Adyar is busy, it has a job. It is said that people at the level of the Lord Buddha are among those who deal with the complications of inter-planetary and inter-universe comets. I know nothing about it, but still such an idea stretches the consciousness, and lifts one out of one's normal self into super-conditions of consciousness which help very much.

FASHIONING MANTRAMS

But perhaps before I go any further I ought to say something about the material out of which is fashioned the Globe, or the Point for the matter of that. It is primordial substance. I should like to call it protoplasm in the very real sense of this word, protoplasm which has something in the nature of a physical body, but which is mainly otherwise composed. Is the physical body etheric in composition, or is there the faintest of actual physical matter invisible to the physical eye?

In any case, there is matter, and we have to learn to fashion mantrams out of the matter which in its turn we have to learn how to collect for the fashioning. It is a matter of the will, of the imagination up to a certain point, and of knowing how to look for

this protoplasmic substance which is everywhere. We are gradually becoming Gods. Some day we shall have to deal with a sea of matter asleep, which we shall have to fashion into wakefulness. It is never too late nor too early to start. We should start now.

And when we have the matter, and then the general form, with the help of the imagination we can attach to the form colour, sound and fragrance. This is what we have to do with each mantram in the sentence I have quoted from *The Secret Doctrine* :

AN OMNIPRESENT, ETERNAL, BOUNDLESS
AND IMMUTABLE PRINCIPLE.

That is the way *The Secret Doctrine* ought to be studied, not gabbled in a general spirit of non-understanding reverence. We must make that utterance our own. We must give it our own significance. We must create it in the image of our own individual Reality. We must not accept it second-hand, however much the utterance of H. P. Blavatsky must needs be far, far more glorious than anything we could conceive or utter. H.P.B. would be delighted that we were not simply hanging on to her doctrinal skirts but were trying to understand things for ourselves.

“God created man to be immortal.” We have to create in the spirit of our individual immortalities. “And made him to be an image of His own Eternity.” We

have to gain some glimpse of our own Eternity and then to make our "manhoods" to be an image of our own Eternities. It is a tremendously stretching thought to try to understand what is our own individual Eternity. We are bound to be substantially wrong. We can, however, never be completely wrong, and we can never be right without being joyfully wrong and knowing that we are wrong. Anybody who lays down the law, saying: "Theosophy teaches us this, that or the other," is slovenly in his thinking. Theosophy does not teach us anything—it inspires us. The moment you say that Theosophy teaches this, that or the other, you are degrading the whole conception of the Science.

We must be busy about becoming Gods—creating a universe in the glory of our own immortality and making it to be an image of our own Eternity.

Fashion your mantram, then, for that mighty word **PRINCIPLE**.

Let the very word itself be a craftsman to help you to create its vehicle. When you utter the word **PRINCIPLE** let it go forth into the world and into space in the image of your own fashioning of it.

Look at the mantram of it. Look at the form of it, and at all the accompaniments of the form. Look at the matter of it. **SEE IT.**

AN ADVENTURE IN GEOMETRY— A CONCENTRATION ON FUNDAMENTALS¹

I WANT to get away from the normal preoccupations which are round about us all the time just now, and especially from the war, from political and any other preoccupations which imprison us along certain lines. I want to suggest to you that we should concentrate for a while this morning on fundamentals.

WHAT ARE YOUR FUNDAMENTALS?

Each individual has his own fundamentals. It would not be possible for me to suggest to you a Greatest Common Measure of fundamentals which would include all the individual fundamentals of each one of us, though, of course, there is one. Each one has his own ultimates on which he relies in the long run for his judgments, his inspirations, his aspirations, and to which he looks for comfort, support and strength in all times of difficulty, danger and doubt. I cannot know what are your fundamentals. I can only hope that there is no one here who can say: "I do not

¹ Adyar, 24 August 1941.

know what my fundamentals are.” I do not know how long you have all been members of The Theosophical Society. If, being members of The Theosophical Society, you do not know what are at least some of the fundamentals of your own individual life, it is about time you did.

When I say “fundamentals,” I mean those ultimate conceptions of the plan and purpose of life which to you are most real, which are incontrovertible so far as you are concerned at your present stage of understanding, which are the bedrock of all that you are, of all that you do, and all you hope to be and to do in the future. What I can do is to disclose to you some of my own fundamentals. You will either find them agreeable to you, or not so agreeable to you, though, perhaps, not necessarily disagreeable to you. Most of you are not likely to find them agreeable, because they are special to me, and every individual has his own idiosyncrasies, his own uniqueness, his own wonderfulness, that nobody else has. It is that which you have to discover. It is that which Theosophy and your membership of The Theosophical Society can help you to discover, so that some day, as in a flash, as in some wonderful revelation, you come face to face with your own uniqueness, you will know life as magnificently worth living, be the obstacles what they may. At any particular moment, in any particular incarnation, or series of lives, your uniqueness is your

Divinity, and that is the most precious thing in the world to you. I hope that Theosophy has revealed to you your uniqueness, that you are not in a state of doubt or indecision in regard to it, still less that you can say : "I do not know what my uniqueness is."

Of course, in part your uniqueness may be somewhat resemblant to the uniqueness of others. But there is always something which differentiates you from every one else, even if you be the most ardent devotee of a particular individual or of a particular line of growth. If you are fanatically devoted to a Master or to some particular person or principle, your very fanaticism should cause you to bring to the service of that Master, that person, or that principle, something that He needs or the principle needs in order to further the work. When a Master receives an individual into probation or into acceptance, or into still more intimate discipleship, it is because He needs that which the individual can give. He knows what the individual can give. He discovers what the individual can give far sooner than the individual can discover it himself. Fortunately, our living is not confined within the terms of our ordinary emotional, mental and physical plane consciousnesses. We can lead lives wider than within the confines of those.

It is the same with membership of The Theosophical Society. The Masters admit us all to membership of The

Theosophical Society because we can be of use to Their great movement. We should be busy trying to know of what use we can be to the Master. Otherwise we shall be thinking of what we can derive from our membership of The Theosophical Society instead of what we can give to this tremendous movement. If you are a member of any truly great spiritual movement, it is in order that you may pour out your uniqueness upon that movement.

Now let me point the moral of that, so far as I am individually concerned. The actual work that I am doing in the outer world, the small amount of political work in which I am engaged, the work concerned with the Presidentship of The Theosophical Society, my educational activities, all of these have little to do with what I consider to be my own particular uniqueness. Whether the work that other people do is a reflection of their uniqueness, I do not know ; I can only be concerned with my own status, and the work I do in the outer world, though it is all work that has to be done, is not work really vitally concerned with my own particular uniqueness.

SPIRITUAL CEREMONIAL

My own particular uniqueness is concerned with what I should call "Spiritual Ceremonial." That is to say, I consider everything in terms of its spiritual geometry, and endeavour to discover where are its

forces, what are its concentrations, and how those can be disposed of for the service of the world. In a very humble way I am a geometrician, which does not in the least degree mean I am an authority on geometry. The geometry we read in the ordinary educational textbooks is only the very fringe of geometrical truth. Real Geometry is expressed when we say that "God geometrizes," which means that out of the infinitude of force God concentrates force and disperses it. He concentrates and disperses force in every unit of life, be that unit mineral or vegetable or animal, human or sub-human.

My geometry and my geometrical forms, into which I resolve all that I see and know, are musical geometry, since with me every concentration and dispersal of force is in terms of sound, of all sounds, from the majestic drum to the incomparable vina, as the nature of the concentration and dispersal may be. Every living thing, and therefore everything, is an expression in its own individual form of its own individual and unique musical geometry. It has its own individual scale and melody and harmony which it will develop more and more until its musical geometry is as complete and as perfect as may be possible. After a chair has been fashioned by a carpenter it actually does develop as best it can, though it may be frustrated in its development by external causes, including the crudity of man. An old chair is a better

chair than a young chair, even though the older creature may have become decrepit. The old chair has more experience, for example, of people sitting on it, than a young chair. I hope this does not sound extravagant. I have reason to believe that there is substantial accuracy in the statement. We, whose musical geometry is more advanced, can help or hinder. We can accelerate or retard growth. We can cause the music of a "thing's" geometry to become more or less harmonious. But geometrical music is everywhere and in everything, and song-forms constitute the creation of God. These are my fundamentals on the basis of which I hope little by little to raise a worthy Song-Form of Life.

At the present moment I can but play an instrument in the orchestra of Life, and that feebly. Some day, I shall myself conduct an orchestra of Life.

This chair here is a musical geometrical figure. It embodies a concentration and a dispersal of force. "What is the chair doing?" "How is the chair living?" When we pose to ourselves these questions, we realize how little we know, because the average individual is quite unable to stretch his consciousness to endeavour to understand that here you have an entity which has its own life, its own power, its own purpose, is a concentration of God's life, and is a dispersing agent of His life by very reason of the concentration.

That applies very much more easily and obviously when we think of ourselves. We are concentrations or nuclei of forces. What are the forces of which we are concentrations? When we know that, we shall know ourselves. What forces are we dispersing? Even though we are at a comparatively low stage of evolution—only just beginning to be civilized in truth—at the same time we should have some kind of awareness, some kind of realization, as to what forces are concentrated in us, what forces have to be developed in us, what forces have to be magnificently dispersed in the more remote future.

When I look at any particular individual, I wonder, generally without any resolution of the wonder, because I have not the necessary knowledge, as to what forces make up the concentration of the constitution of that particular individual, and what he is evolving to disperse. Of course, you hasten your evolution enormously when you gain some glimpse of the uniqueness of concentration of the forces which you embody. You hasten your evolution tremendously when you gain some glimpse of the purpose of the concentration of those forces, so that you may disperse them fully, perfectly.

The whole conception of the Rays is a movement in the direction of an understanding of the concentration and dispersal of forces. We have only just begun to know a little about the Rays. We know that there

are seven Rays, but there may be twelve, or there may even be twenty-four for that matter. We cannot lay down any law with regard to Theosophical teachings. Whatever Dr. Besant may have said, or Bishop Leadbeater may have said, or even a Master may have said, is but for our understanding for the time being. More will be revealed, and what has been revealed will be modified as we are able to understand more and more.

In my book, *The Lotus Fire*, I have done all I could to explain my own individual uniqueness. That book sums it up in as much detail as I am able to provide, and the various Symbols which run through that book symbolize concentrations and dispersals of various kinds of force on various kinds of lines of outpouring. If we think of Our Lord the Sun, He is a Supreme Concentration of Force, and Dispersal of Force no less, but different from other Lords who are Suns. Our universe is unique—therefore we are unique. If only we can concentrate on our uniqueness, on our difference, on our value, our exclusive value to life, to the world, to the Masters, to ourselves, we shall be able to live far more effectively, far more intensely, we shall be far less crippled, far less depending for our support on outside thoughts, outside feelings, outside ideas, outside conventions.

Each one of us is self-contained. Each one of us in truth has everything within him that he needs for

his growth. At a certain stage of evolution we like to use Scriptures, books, persons, as crutches. But the time comes when we no longer need the Scriptures, books and persons as crutches, because we are centred in that living which is unique and perfect for our own individual selves. If a person wears a caste-mark, it means he needs help, unless it is that he uses his caste-mark in order to help ; otherwise there is no necessity to wear a caste-mark. If a person is born in a particular faith or nationality, it means he needs help, unless he assumes these for service ; otherwise he would be entirely independent of nationality or faith. He can put on a faith or a nationality as one does clothes. He can put on a caste-mark simply for the work it can do to contribute to the expression more and more of his individual uniqueness. It is not necessary to read books in order to achieve, except perhaps at a particular stage of evolution. Hence the more in The Theosophical Society we can be independent of props and support, the more truly shall we be Theosophists and esotericists, as we are supposed to be.

For my own part, as I say, I live my truest life in the midst of that ceremonial which causes me to regard everything that I see around me in terms of a geometrical figure. I know perfectly well that some day, when I look out upon a landscape, flowers, grass and trees, I shall see geometry round about me, I

shall be able to draw a tree in terms of its concentration and dispersal of force. It will not look like the tree as the tree appears, as it will be in another dimension of the tree. It will be true nevertheless. In any case, however a tree may look, it is for the purpose of concentrating and dispersing the forces entrusted to it. If you look at a palm or an oak tree, a neem tree, any tree, you are looking at an expression of the best the life that is the tree can manage. You are looking at forces drawn into a nucleus, forces dispersed in terms of radiance.

Everything, therefore, is not only a concentration event but is a force event too, and that gives one a far greater sense of the purpose of life in all its details than otherwise one would have. Nothing is irrelevant or purposeless in life. On the contrary, everything is tremendously purposeful, and the more we can realize that, the more will the purposefulness in that which is without us react on our own individual purposefulness and make us realize it, so that we become purposeful in our own individual uniqueness, as every single thing in the outer world is purposeful in terms of its own individual uniqueness. You walk much more reverently through life when you realize that there are purposefulnesses everywhere round about you. Because they are purposeful, they can stimulate your own purposefulness. There you have the whole value of the proximity to, the communion with, nature.

In the main it is that you may disperse your purposefulness upon nature around you, in order that your own purposefulness, and nature's purposefulness, may themselves be stimulated. No one of my type, for example, can possibly go through a grove of casuarina trees without noticing as best he can the geometrical purposefulness of them all.

It may be through that purposefulness growing more individual and achieving its uniqueness the more as kingdom after kingdom is reached and traversed, together with the whole idea of individuality being achieved in the human kingdom, an idea which I think needs a tremendous amount of modification before it can really be understood, that we begin, perhaps, almost certainly unconsciously to ourselves, to gain a glimpse of our own purposefulness towards which we have been striving in kingdom after kingdom of nature.

THE TRUE NAME

When during the course of the First of the Great Initiations an individual hears uttered by one of the Elder Brethren his own true name, it means he hears uttered the quality of his own purposefulness for which he is intended, for which he has been striving for millions and millions of years. That, of course, immensely intensifies his recognition of his uniqueness down here, and he can work to intensify it very much more, so that he is able to move on more rapidly,

taking Initiation after Initiation, which means a gradual widening out of his consciousness to include more of his purposefulness. When the Second Initiation comes, he should know his purposefulness, though I do not think all who have taken that stage know it.. He is a *kutichaka*. He dwells in a hut, a building, fashioned out of the matter of his purposefulness as it develops. Long before that time one should gain a glimpse of a purposefulness independent of any particular incarnation, something which one should be able to carry with him quite independently of birth or of death. There should be a common measure that one should realize, which should not only enable one to establish the silver thread of continuity through incarnation after incarnation, but should also on the one hand make one independent of external criticism, and on the other hand make one realize what qualities need strengthening, and what weaknesses need adjusting.

DRAWING ONESELF GEOMETRICALLY

I find it very difficult, of course naturally, because I am at a comparatively low level of evolution, to draw a figure of myself geometrically, in musical terms, of course. In any case, as a working hypothesis, I know that I can be concentrated within the Point which is at once the Essence of Life, as well as the Fulfilment of Life. If only I can gain some conception

of the Point into which there is the concentration of force which goes under the name of George Sydney Arundale for the time being, and out of which comes a dispersal of force with which George Sydney Arundale is concerned for the time being, if only I can arrive at that, my living will be easier, and I shall be less dependent upon and imprisoned within the particular circumstances of a particular incarnation. We must be able to get rid of the trammels, the fetters, of a particular incarnation. We are brought into incarnation to strengthen *this* quality, to diminish *that* weakness. That is a time event, a time purpose. We belong to Eternity far more than we belong to time, even though time must help us to grow. We should be already having some glimpse of our own individual eternities which make up the vast Eternity of Life, whatever that Eternity may be.

The Point is the centre of the various chakras which revolve round it in one's system. Where is that Point? What are the connections between the Point and its frontiers? What is the substance of the connection between the Point and the chakras which are, as it were, the planets revolving around the Central Sun which is the Point? The chakras are planets in the very true sense of the meaning of the word, for "planet" means wanderer.

There you can go on, if you like, but I will not, because I should immediately become far removed

from the theme of my topic, into the whole question of Cosmic Initiations that bring the planets into being, so that they become wanderers. What happens after a planet becomes a wanderer? Few know anything about it in the first place; and in the second place I certainly know nothing.

We have to take the Point where we can reach it. Where literally the Point is of our Eternity I certainly cannot say—I cannot say it with regard to myself, still less with regard to you. I can say for the time being that I may take it that my Point lies in my Monad, which is the most permanent thing which I possess, or, I should rather say, which possesses me. And on the physical plane my Point has its reflection in a particular centre, of the nature of which I think I am aware.

OUR EUCLIDIAN SELVES

What is the nature of the Monad? The Monad is a concentration and dispersal of force. I am very much prone to believe that every one of us should look through, let us say, his Euclid, which is a trifle out of date, though indeed less so far as I am concerned than so far as many others may be concerned. If we would go through our Euclid theorems of geometry, we could select a geometrical figure nearest to ourselves and to our qualities. But we must not all take the 47th Proposition of Euclid, simply because it has been

associated with the name of Pythagoras. What is *your* geometrical figure? Try to see, when looking through your geometry book, *which* of the propositions thrills you and discloses to you a conception of the particular figure you feel you are. You are a sublimation of that figure in any case. If you can get right down to the physical plane and say: "That figure is myself," then you can build out of that figure your own enlargement of it, your own development of it. You can humanize the figure. As perhaps before you mineralized it and vegetableized it and animalized it; now you humanize it. That humanization of the geometrical figure is very wonderful, because every geometrical figure is a concentration of force. It is doing something God has given it power to do, and it is very true to God's entrustment.

I am talking, as you see, of my own particular fundamental which is so very fascinating to me, because I can always in moments of leisure, or in moments of need, lose myself to start with, and then find myself in some little faint reflection or shadow of my own uniqueness. If I were more evolved than I am, if I had reached the Master's Initiation, still more if I had gone beyond, I should have a tremendous, an overwhelming, conception of my own individual uniqueness. As it is, I can only have this little fluttering dark shadow, but even the fluttering of the dark shadow is thrilling, because it is real to me.

If only all of you will endeavour to work back in the silences, not through conversation or the study of books, if you can work into some relationship with your uniqueness, however much it may be only the shadow of the shade of your life which changes, you would be infinitely more independent than you are, Theosophy would be far more of a revelation than it is. Even though you may be hampered and hindered by the circumstances of your incarnation so that there is little you can do to manifest your uniqueness, still it is there. No matter what the inhibitions are, the uniqueness is there and it must in increasing measure prevail. Whatever your uniqueness may have been ten incarnations ago, it is more potent today, and it will be more potent in the future. Its potency can be utilized the more you are able to realize it.

Every membership of a spiritual body, as, for example, The Theosophical Society, Freemasonry, or any movement which represents Life, is a means whereby you can come into touch with your own individual uniqueness, however little you may think you are unique. People who say: "I am not unique, I am an ordinary person," do not know themselves. They have become befogged by the circumstances of the individual incarnation. Every one has the possibility of expressing his uniqueness as a genius, an artist, a creator, a sculptor, a saint, a hero. That is what uniqueness means. It will be expressed in those varying

terms according to the quality of the individual, according to his spiritual Ray, by which I do not want to confine myself to the ordinary conception of the Rays.

THE BUILDING-PLACE OF HEAVEN

We all have that glory, that splendour, round about us. We are reminded of it in the heaven world. It is good that we have death, for in the heaven world we are reminded of our uniqueness, because one unique characteristic of the heaven world is that we come face to face, without any shadows clouding our vision, with that uniqueness. But we cannot stay there. We can only remain in the heaven world for a certain period, while the forces last that take us into the heaven world. When they have been used up in the further building of faculty, we want to come down to build more heaven, for this is the place where we build heaven. The more you build heaven on earth, the more you can gain afterwards. Not that anyone necessarily, even if he has a tremendous accumulation of heaven power, wants to remain in heaven, because he sees what has to be done and wants to help to do it down here. In the heaven world you gain fresh confidence ; a fresh sense of your own worth, and the certainty of your achievement.

If you have the capacity, you can vision little heavens down here, you can go to heaven while you are very much on earth. But some people are so much inhibited

that they cannot associate heaven with earth, so they are always waiting for the time when they can go to heaven, saying : “Oh, how glad I shall be when the time comes when I shall be able to pass away and have a respite in heaven ! ” We can gain all that here, if we want to do so. The Masters are able to live far longer than we can live, because They can make Their own heavens on earth. We cannot, which is our misfortune and the misfortune of others round about us.

In the heaven world you know your uniqueness. You remember it for a moment when you are young. Then the prison-walls draw around you and you forget, until you are impelled to remember more and more when you are on the threshold of that place where memory becomes fact.

AN ADVENTURE IN DISCOVERING THE POINT CENTRE OF OUR BEING¹

THE more I study those particular aspects of Theosophy which concern my own field of Truth, the more I realize that I am only at the fringe of the great globe of Truth—if a globe has a fringe at all. Should I rather say, I am only at the outer circumference of Truth and can hardly expect to penetrate into the very heart until very, very many incarnations have passed.

READING BOOKS IS NOT ENOUGH

I sometimes think of the bland ease with which we talk of the various planes of consciousness, physical consciousness, astral consciousness—a most objectionable word that—and then we swing lightly over the two divisions of mental consciousness—the lower mind and the higher mind—afterwards sailing proudly into the Buddhic consciousness, and then we sail further into the Nirvanic consciousness, and finally we look over the top and gaze at the Atmic consciousness, or think we do !

¹ Adyar, 31 August 1941.

We have a familiarity with, we feel we can talk intellectually about, the Buddhic consciousness as it is characterized, of the Nirvanic consciousness as it is characterized, and there are some very proud spirits who will find themselves able to characterize the Atmic consciousness no less. And who knows, there may be adventurous souls who feel able to go beyond the Atmic consciousness, and peer into regions which for us less advanced entities are entirely closed.

I wonder how many there are in The Theosophical Society, who have a real, personal knowledge derived from experience, derived from one plane, let alone half a dozen ? Remember that the reading of books is not enough. The reading of a book is an introduction. It is just like having a guide-book and not going to the country about which the guide-book writes.

I cannot help wishing that every member of The Theosophical Society would make up his mind that he will know for himself, independently of books and persons, something about something. It does not matter how small that something is so long as he knows something about it, just a little about just a little. Let him know it so that he can stand on a platform and say : " This is my own experience. Whether it is at all true is another matter, but such as it is, there it is, and I bear witness to it, so far as I am concerned."

We are too much bookworms—and the word worm is not inappropriate . . . just squiggling along on the ground floor, never looking to the higher floors to which we can ascend.

If you are confined within books during your present incarnation and never go outside of them, I wonder if you can imagine what strange little heavens you will have? For you will inevitably carry all the same principles into the heaven world that you have in the earth world. I cannot help thinking it will be a somewhat amusing, even a strange sight, to see a number of Theosophical heaven-ites pouring over books in the heaven world.

For my own part, I want my heaven world to be very real, to contain, in fact, the truths to which I aspire. I shall not be satisfied with less; I shall not want Bibles and Scriptures and Secret Doctrines and Isises Unveiled. I think I shall want my heaven world to be peopled by principles and laws with an admixture of persons. I do most sincerely want to *know*, but of course that is the difficulty for all of us, we do want to know but it is difficult to know. If it were not difficult to know, knowledge would not be worth having, and I can certainly say out of my somewhat varied experience that when one gains a little inadequate, incorrect glimpse of something real, it is infinitely worth while. And just the little glimpse of the Real, just the very infinitesimal period of standing

face to face with the Real with no intermediary of book or of person, introduces into one's consciousness a wealth of understanding.

My own book *The Lotus Fire*, which strangely enough seems to be gaining appreciation, was simply the result of seeing a great Teacher in a particular pose. That flash of sight opened out illimitable vistas of Truth. I can see Him now, standing outside His ashrama, as one might call it, outside the big cave in the Himalayas in which He lives, and gazing therefrom upon the whole world, gazing sequentially in what I can only call a series of Blessings conveyed through Symbols. That was quite enough for me to enter into the spirit of reality in a very detailed way. The gazing upon the great Teacher was a matter of a flash, but the flash had within it all the Infinite.

STRETCHING THE CONSCIOUSNESS

And that is why, in my own particular universe, the Point is so vital. Because, however we may describe it—and I really do not know how we can describe it—it represents both the Infinite and the infinitesimal. To me it is of absorbing interest to take any object I may see around me, be it more alive or less alive, and to derive from its Point its essence, both its Infinitude and its infinitesimality, if I may use the word. I cannot help now trying to look upon an individual and to translate him back to the period in

the infinitely distant past when he was asleep, and before a Logos awoke him to the evolutionary process. There is nothing more interesting than to try to trace an individual back to the primordial period of unconsciousness, of sleepfulness, and, of course, of infinite potentiality. And then I like to trace him forward to a goal—not *the* goal—but a goal in which he has achieved the purpose of a stage in this evolutionary process and probably goes onward to achieve the purpose of another.

It is in that way that I am able to stretch my consciousness. And the consciousness of each one of us needs constant stretching or it becomes hard, and eventually might break or at least become brittle through being hardened by disuetude. And I have a little formula for that stretching of consciousness so as to be sure that my own consciousness is not becoming hard if I can prevent it. I say to myself constantly : “Cultivate emotion and reason to the point of imagination.” You see, I give a higher place to imagination than to the emotions and to reason. It is not quite respectful to say that to the Fifth Root Race, still less to the fifth sub-race of the Fifth Root Race. But still, unless we can get rid of our subservience to the mind and make it a servant instead of suffering it to be a master, we shall not pass onwards to the sixth sub-race which is supposed to be the sub-race for the accentuation of intuition.

So I say: "Cultivate emotion and reason to the point of imagination"; and then I put in Blake's little phrase, "Cultivate imagination to the point of vision"; and finally, "Cultivate vision to the point of identity." That is to say, when through your emotion and your reason you are able to develop your imagination, and when your imagination is keen and penetrating enough to change into vision, then your vision must become splendid enough so that you can identify all you perceive with yourself.

It is so important to be able to do this. The average individual, I am afraid, does not do it. He simply moves about among his emotional and mental processes, whatever they may be. He is afraid of the imagination. He might be less afraid of the imagination if he would so plan it, if he would so cultivate it, to the point of vision, that there would be no mind-analysis or no mind-synthesis to stand between him and his perception of the Real, such as he is able to perceive. And then would come that vision which eventually gives one the sense of identity, the sense of the unity of life, the sense of one's own identity with all that lives.

It is in order to fulfil those three processes that we need particularly to identify ourselves with, or to perceive the nature of, first, the lower mind; second, the higher mind; third, the Buddhistic consciousness; and fourth, just as in a glimpse, the

Nirvanic consciousness. In the Buddhist consciousness we perceive the One in the many. In the Nirvanic consciousness, we perceive the many in the One. We need both those processes to be substantially developed, in order that we may effectively use the imagination and vision. As for the Higher Manas, what is sometimes, I believe, called "the abstract mind," that quality we need for the discovery of the Point in objects. The Higher Manas is the state of consciousness which perceives the Point, the essence, the essential quality, that expresses itself and is translated into very many forms, through the instrumentality of the lower mind. For Theosophists, while the lower mind has its very signal importance, there must be an ascension into the higher mind in which they will be able to perceive the real essence both of the genus of any particular series and of the particular species which emerges from that genus. I am not satisfied with merely taking an object and leaving it in the lower mind. I must translate it in terms of the higher mind. What happens to this chair when I lift it into the higher mind consciousness? Supposing I try to lift that which is produced in the higher mind into the Buddhist consciousness, what shall I see there? Something corresponding to a chair? Of course there will be, for the Buddhist consciousness, like any other consciousness, is all-containing.

I sometimes think it would be extremely valuable if someone would write, as best he can, a little monograph on some particular object in terms of physical plane consciousness, in terms of emotional plane consciousness, in terms of mental plane consciousness, and in terms of Buddhist and Nirvanic consciousness no less. That would show how an individual can be working at his consciousness, so that he begins to stimulate those higher aspects of consciousness which normally lie fallow, because he stops short even with the lower mind itself, not penetrating into the higher.

COLOUR-MUSIC-FORM GEOMETRY

It is because of all that most fascinating exploration and discovery that I feel as geometrical as I said I did elsewhere. To me geometry, in whatever terms it may be expressed, resolves many of those translations from the lower into the higher. And when I say "geometry," I can mean either colour geometry or music geometry or the form geometry with which we are very familiar. No one has yet written on the geometry of colour and music, so far as I know.

We have to break down the barriers, the results of our own ignorance, between all these various aspects of consciousness. There is essentially no difference between fragrance, music, colour and form—they are all precisely the same, only expressed in different

terms according to the note, the octave, that is struck. When we are told each Master has His own fragrance, it simply means He has now the power to express Himself in terms of fragrance just as He can express Himself in terms of music.

Each individual has some one note which is the musical expression of that name which is supposed to be given to him, or of which he is supposed to be reminded, when he enters a particular phase of the universal consciousness marked by admission to the Great Brotherhood. The more we can discover our essential notes and fragrances and forms and colours for ourselves, independently of the particular reflections of these we may be wearing for the moment, the more rapid is our progress. Of course, membership of The Theosophical Society, together with Theosophy, is a direct help to us, because The Theosophical Society establishes one kind of rhythm in us and the Esoteric School develops that rhythm into another kind of rhythm, and we proceed on to the rhythms of the probationary stage of discipleship, accepted discipleship, and to the rhythms of the various degrees of Initiation. Still higher, and to us incomprehensible, is the rhythm of the Adept level.

We really begin to establish rhythms within ourselves when we turn homewards from the Path of Forthgoing. We begin to realize our own rhythm when we enter the Theosophical Movement, this

being not the first of such movements to which we have belonged since we became members of the Band of Servers.

I do hope that every member by very reason of his membership feels that there is an intensification in him both of his individuality and no less of his universality, so that the pendulum of his being swings more naturally, more evenly, and, of course, more beautifully, curving between individuality and Universality in terms of his life.

Every truth we know in Theosophy about planes of Consciousness, Reincarnation, Karma, etc., is directly designed to enable us to establish our rhythms more effectively. Of course we know practically nothing about these great truths of Reincarnation or Karma or the Planes of Consciousness, or the Rays, but at least they are studied, and probably we must in some measure react to them. We cannot react to them perfectly, nor can we understand them, nor can they be vouchsafed to us as they are in all their blinding lightning.

THE CENTRE OF YOUR BEING

I suppose that if an individual really makes up his mind, he can discover the very physical dwelling-place of the essence of his nature. If I were to ask any one of you : " Where is your Point, your essence so far as your physical being, your physical individuality,

is concerned?" I expect you would be able to say: "It is *there*," pointing to some particular place. You may be mistaken—that does not matter. We must mistake until we take. It is not the making of mistakes that matters. It matters infinitely more that we should move towards the point of taking.

I think I can say, as at present advised, that I know where is my Point, the centre of my being so far as regards its reflection in the physical body, and how it shoots forth its lines of force, that is to say, how it multiplies itself in various directions, for a line is nothing more than a number of points placed in juxtaposition. I think I can put down on paper a geometrical figure of myself with the Point as the emanating centre, and every individual may be able to do the same for himself, placing his Point where somehow or other he intuits it to be.

If you ask: "Is that where your Point is always going to be?" I should say: "Certainly not. It is a temporary hotel for my Point, a temporary abiding place for my Point. It is a temporary resting-place." Then you may say: "Do you know where your Point ought to be? In what direction is it going to move when your 'sun moves Northwards'? Is your Point right where it is?" I should answer: "No, it is not right where it is, but it is the best I can do at present, with the stage of evolution where I am. My Point will eventually have to shift."

One little hint as to how you may feel yourself to be on the road to the discovery of the abode of your Point. Supposing a period of exaltation descends upon you, or suppose a period of danger descends upon you, or suppose a period of opportunity for great reverence or understanding or compassion descends upon you, where in the physical body do you first feel these states of response within yourself? I cannot say more than that, for there is nothing more to say. Such is the way in which you begin to perceive that which is for the time being that place in your physical body most responsive to great influences. If you are able to answer unhesitatingly over a number of experiences where the great circumstances physically strike you, then you can put the Point there *pro tem*. You are very likely to be wrong, but it does not matter. It is a temporary convenience for the abiding of the centre of your being, so far as the physical body is concerned, and is obviously a reflection of the various centres of your being in other stages of consciousness.

TESTING THE REAL

I also know if I am in contact with the Real, the Genuine, the True, so far as I am concerned, by the immediate reaction to the external stimulus in a certain region of the body. I live in that particular Point at a greatly accelerated rate of vibration, because of

the external stimulus, whatever the nature of that stimulus may be. So I know there is something true which I am contacting.

Suppose I have what I think is an experience on the inner planes. Suppose I have experiences such as I have described in *The Night Bell*. I make a test, so far as I can, as to the question whether there is an element of truth in them—of course there will be an element of truth in all such experiences—but as to whether they are for the most part true, by the reaction of my Point to them when I place the two face to face. It is not that I look at them to see if they are true, but I ask the experience to contact the present Point of my being. If the Point is irresponsive, there is probably something wrong. If the Point vibrates in response, there is probably something in the experience that is right, though not perhaps in all its details.

If I go out in the world and contact this, that or the other person, or contact this, that or the other policy, I can measure its rectitude for *me*, not for everybody, by the effect upon my Point. That is why it is so valuable to have some conception as to the region in which your Point is temporarily dwelling, the centre of the various lines of force that pass to the frontiers of your consciousness, whatever these frontiers of consciousness may be.

AN ADVENTURE IN MEMORY—HOW TO REMEMBER INNER PLANE EXPERIENCES¹

I SHOULD very much like to talk this evening on my own outlook with regard to the memory of events that take place on what we call the “inner planes” when we are supposed to be asleep. It is a very difficult process, and, of course, the great experts in that line are no longer with us physically. Every one of us who wants to remember has to do the best he can, generally without any possibility of corroboration or verification from other people, so that the whole problem of remembrance for most of us is certainly hazardous.

DETERMINATION

I am very determined to remember all I possibly can, and I think that probably helps a little.

Even that determination does not go to the root of the problem, because memory of the real kind without the intervention of the personal equation, or with as little intervention of the personal equation as

¹ Roof Talk, 18 July 1941.

possible, depends on very careful training not available obviously to most of us at the present time.

PREPARATION

I always try nightly to prepare as well as I can beforehand by concentrating as long a time as possible on any particular event I happen to know is going to happen, such as the Festivals of Vaisakh or Asala or Christmas. I do what I can to detach myself from all mundane preoccupations and concentrate on the particular event, but I do not concentrate in such a manner that I fatigue myself. Rather it is a concentration that involves my being wafted as soon as possible into the atmosphere that will pervade the event.

If there is something you know is going to happen, then it is possible to prepare for it by having this kind of vigil. But if you have no particular knowledge of anything happening, even though events are always taking place on one plane or another, then you have to endeavour to produce in yourself a state of constant receptivity. You must make yourself ready in whatever way may be most congenial to receive any particular event or occurrence of importance to you, which may be taking place, so that you may remember anything which concerns you and your work.

If you are engaged, as we all of us are, in some specific help in connection with the war, that will

have its own place, you will be determined to remember the particular work you may be doing during your sleep time, and the types of war work in which you are likely to be engaged. I think most Theosophists throughout the world are busy helping, and when they go to sleep they try to make themselves efficiently helpful. I know perfectly well that if I determine to go to some particular country or place or people, I shall have some memory of going to that country, place or people. It may be just the memory of the place or the country or the people, and not some of the details which I should want to remember more than anything else. But that will be due to the inefficiency of the various bodies. Still, I shall at least have something to tell me that I have done what I wanted to do, so far as general conditions are concerned.

PROJECTING THE WAKING CONSCIOUSNESS

One must not only have a condition of receptivity but a determination to remember without any straining of the consciousness. In this connection it is just as well to realize that it is not necessary we should actually be asleep in order to remember. You can project your consciousness without going to sleep. Many people find themselves wakeful at the critical moment when the apex of some ceremony has been reached. If you are

awake throughout the whole period, you can still have definitely clear-cut memories, if you try to project your consciousness to the place where the event is taking place, and especially if you have the knowledge you can gain in Theosophical literature of the nature of some of these great events, even to the veriest details.

RETURN SLOWLY

Then, what is more difficult, you must learn to return slowly. If you wake up with a start or in any way return hastily or hurriedly, memory becomes very much more difficult, especially for people at our particular stage of unfoldment. If you make up your mind you will do everything deliberately and slowly, you will bring back the memory, and not lose on the way the memories that you wish to have. But all of this depends on deliberate and slow living all of the time. Many people do not live slowly or deliberately, they do not find any satisfaction in paying attention to details. They are always in a rush and in a hurry, and never concern themselves with the details of life. That impulsive rush and hurry become reflected into the inner consciousness, and to a large extent prevent memory from being what it should be. I always know when I come back to the body with a plop, because everything is confused.

I was telling some friends how ridiculous can be one's memories, how one is confused, even though

the dreams may not be as they appear. I remember coming back to Ootacamund with a rush and immediately trying to have my memories, for one gets into the habit of wanting to know what has been going on. I remember being immensely concerned with fitting or attempting to fit glasses to a myopic goat. It was extremely difficult, for with the goat's horns in the way the glasses would not stay placed, and I wondered whether even the great Dr. Vogt, the very eminent Swiss oculist, would have been able to have solved the problem of fitting the goat with suitable spectacles.

(*Mr. Jinarajadasa* : Was it a symbolic dream ?

The President : If it was, I have not yet reached the symbolism, unless it might be due to the fact that sometimes our residents butt each other, and by giving them clear vision I wanted to prevent them from butting.)

So you see here we have a stupidity of the first order which is very tiresome. But if one can go to sleep slowly, as I always try to do, if one can make up one's mind to return slowly, as I try to do, then one has a better chance for memory than otherwise there would be.

WRITE YOUR MEMORIES DOWN

If you have a memory, you must try to remember as much as you can and put it down at once. Have paper and pencil by your bedside. My own

experience is that my memory is like a sieve, and if I attempt to trust to the morning to remember, the moment I wake it is all gone. Unless I put everything down at once, my memory is very, very faulty indeed.

BROOD OVER YOUR REMEMBRANCE

Then you try to brood or sway yourself into a deeper stratum of reminiscence, to see if you cannot push back your memory a little further in order that you can gain more of it.

Never mind if imagination enters, so that there is partly memory and partly imagination. You must use your imagination, for it is a potent aid to memory. Imagination is a magnificent bridge if rightly used, so that quite frankly there is no harm in letting your imagination go, realizing, of course, you are using the imagination as well as the direct memory you may be able to have.

DE-DENSIFY THE BODY

Obviously to have such memories the body must be de-densified. If one is in the habit of taking alcohol, flesh, tobacco, and other drugs, that must necessarily impede memory. Even if one may have to take some drug, it impedes memory. I know very well myself that while I do not indulge in any of these things—I do not think I have ever had an injection in my life—if there is an emotional disturbance or a mental worry,

to that extent it is very definitely a relative inhibition. The more calmly, the more beautifully, and the more purely one lives, the easier is it to remember.

THE PERSONAL EQUATION

Now let us assume that we have a direct memory, and let us also always assume that there is a certain amount of imagination attached to it. Never forget that the personal equation must enter to a certain extent. Most of us have thought much of the Asala Festival. There, we are told, the Lord Maitreya recites one of the great Sermons of the Lord Buddha and gives an appropriate commentary. We are also told that every one hears that sermon and that commentary in his own language—there is no occasion for translation. But perhaps sufficient stress has not been laid on the fact that every one will receive the commentary in terms of his own outlook, his own needs, in terms of the way in which he can best profit from the utterances of the Lord.

I have a fairly vivid memory of the last Asala Festival. Supposing someone were to say: "I did not remember that. What I remembered was entirely different. Either one of us must be right or wrong," I should reply: "No, you have your own personal equation which has its effect upon your memory, just as I have my own personal equation acting on my memory." I have no doubt that in the case of Bishop

Leadbeater the whole difficulty would be reduced to a minimum, except possibly for the words in which the memory might be couched. But then in his case we are talking of the great scientist. For us, I do not think there can be a memory which has not the definite touch of the personal equation. As I read through the notes representing my own memory, I can see in the first place my own verbiage, and, in the second place, I say to myself that while the spirit may be right, very likely it is a spirit which comes to me for my own helping. I think that is one of the most wonderful things that happens on the occasion of a great Teacher talking. He talks in terms of your own needs, whatever these may be. Upon the occasion of the Asala Festival, the Lord speaks a great Message, but a Message which the average hearer will hear in terms of his own personal equation, and what he hears will not be thereby the worse, but it will be as inspiring and as helpful as it can possibly be.

Still we must remember to discount the personal equation. We must not be the centres of our circumferences of remembrance. We have to be very careful. Very often when people remember, they remember very wonderful things about themselves. That is the end of real memory. Some people will come to one and say: "The Master called me to Him and told me what a wonderful person I was, that He cannot do without me, that I have a great work to

do for Him, a great mission to fulfil in His Name.” Of course, I am speaking of the extreme, but the same folly exists at different levels.

We should boldly face the fact of the personal equation and say: “Yes, this is what I remember, but, of course, it is inevitably distorted by the personal equation which is strong in me.” The personal equation must have its due weight where you have advice given by Elders, and where you have to draw into yourself the spirit of the Lord’s words for your own work so as to make that work more acceptable to Him. I feel convinced that every one goes away from such a wonderful event as the Asala Festival either with a beautiful memory of the words of the Lord, or at least with a reflection that is tremendously precious. Certainly, the more that reflection is impersonal, obviously the better.

TO SUM UP

These are the ways in which I should look upon this whole question of remembering :

Purify your vehicles.

Prepare beforehand when possible.

Have constant receptivity.

Determine to remember.

Return slowly.

Immediately remember as best you can, and make a record without passing any judgment on it until later.

Brood gently over the reminiscence.

What are you remembering? Facts, perhaps, but in the light of the personal equation. Discount the personal equation.

The Masters speak Eternal Truths which must often be translated into our time-needs.

AN ADVENTURE IN GREATNESS— REAL AND UNREAL ¹

HOW prone we are to lose sight of the fact that all good work is done by character alone. We are eager to be great. We are eager to shine, be it because we want to shine for our own personal satisfaction, or be it because we want to win the applause of our fellows. We want to be great speakers, great writers, great musicians, great dancers, great sculptors, great warriors, great reformers, great business-men, and so forth.

Yet too often we forget that only character can make us truly great, even though we may attain a measure of greatness without it. With character we can become Gods if greatness be within us. Without character we can only become great men, again if there be greatness in us.

“All good work,” it has been said, “is done by God alone.” And this means that all good work, all Godly work, is done only by the God which is within us.

¹ Written in August 1940.

There is an unmistakable quality in work which is Godly which is entirely absent from work which is just great. A speaker may be a great speaker. But is he a Godly speaker? A musician may be a great musician. But is he a Godly musician? A dancer may be a great dancer. But is he, or perhaps she, a Godly dancer?

The answer to all these questions depends upon the beauty of character with which the individual has endowed himself.

CHARACTER—THE HEART OF GREATNESS

And if I am asked to define beauty of character, I shall say, first of all graciousness of character, and then kindness of character, simplicity of character, humility of character, reverence of character: and all these almost, if not quite, constant.

Ugliness of character is hardness of character, irritability of character, pride of character, and a constant tendency to fault-finding even on the slightest provocation.

Beauty of character is serenity of character. Ugliness of character is unpredictability of character.

We may make allowances for unevenness of temperament in all greatness. But when greatness attains the higher reaches of nobility, then the unevennesses disappear. I think that such unevennesses are not inconsistent with Godliness. But as the Godliness waxes, the unevennesses wane.

If we think we have it in us to become great in any wise, or if we think that someone whom we can influence has in him or her the power to achieve a measure of greatness, then must we be as busy about the development of character as about the unfoldment of the greatness. We must remember that character is the very heart of greatness, and that without the heart beating strongly for beauty the greatness that there is may be a diseased greatness, a greatness without a soul, such as we see around us all too frequently.

Greatness is indeed terrible when it is soulless, for while we may perceive the greatness we cannot but also perceive the evil that is wrought by it. Should we at all call such greatness, greatness? Perhaps not; unless we accept, as I think we may, the principle that *Dæmon est Deus inversus*. Greatness without character must needs tend to descend into the depths. Greatness with character must needs rise into the heights.

It is character that matters, and we have yet to learn, learned though we sometimes think we are, that education is to the end of character, and not to the end of trying to pass examinations. Every subject in a curriculum of education is to the end of character. But how few and far between are the teachers who think of education in terms of character rather than in terms of the forcible feeding with those facts of

today which are almost certain to be the fictions of tomorrow.

Therefore is there little greatness in the world, and what there is is in spite of our educational systems, and in no wise because of them. And even the greatness that there is is often, more often than not, hard, cold, downwards rather than upwards in its movement. How wonderfully refreshing is a Besant, a Tagore, an Aurobindo Ghose, a Montessori, a Gokhale, a Naoroji, a Gandhi, whether or not their various types of greatness are cast in our own greatness-moulds.

TRUE GREATNESS IS NOBLE

There may, of course, be great people who make great discoveries and add substantially to the knowledge and power of the world. If thereby they add to the character of the world, it is because in them there is the character which makes their discoveries truly great and noble. But often great people make great discoveries which subtract from the character of the world. Can we rightly call such people great? Can we rightly call their discoveries great? I think Epstein is great. But I also think that his productions—you notice that I do not call them art—weaken the character of the world, and do not add to it. I may call his productions great if by greatness I mean that which is unusually striking, full of individuality,

well out of the common, and endowed with a measure of originality and genius. Epstein's own greatness lies in his works. He is great because he produces the kind of works he does. But it is not good work, and I would say that he does not use his character, of whatever nature this may be, and I would not personally deny character to him. But since his work is not good work it is not done by character, for all good work is done by character alone, as I have said in the beginning of this article—by force of character alone, fashioning for itself the media through which it materializes. Where character is at work, dancing, painting, carving, sculpturing, speaking, writing, singing, composing in any medium—there is good work, there is greatness of whatever stature the greatness may be. But where character is absent, where it is not at work, there can be no good work, even though there can be great work in the sense in which I have defined it.

And character is not a matter of fits and starts. It is a matter of, on the whole, steady expression. Character belongs primarily and essentially to the individual and to the home in which he is set. Character is a homely virtue, and not a matter of display. Character is of the very substance of the body, and is not to be put on and taken off for purposes of show. Character must show itself in all the details of everyday life, and towards all who are part of such

everyday life. It is no smartness to be assumed for external social life, nor is it in any wise a cloak of deception that others shall not know us as we really are. Character is nature. It is part of one's being. There is nothing artificial about it. It is supremely real, and does not change as conditions may change about it. It is no chameleon.

And the greatness in which it incarnates is no less a natural greatness. It is a greatness which could not be otherwise than that which it is. And through it runs the fineness, the refinement, the culture, which is of the essence of character, and therefore no less of the essence of the greatness to which character gives birth.

MANY TYPES OF GREATNESS

Of course, greatness of the true variety may be of many types. There is heroic greatness. There is the greatness of the saint, of the genius, of the martyr. There is the greatness of the artist, of the warrior, of the statesman, of the merchant, of the teacher, of the lawyer, of the doctor, of the artisan. There is the greatness which rings through the world, and there is the greatness of which no one knows, for it is hidden in the home, often from the members of the home itself. And there is the greatness that the times evoke, as in the case of war and peril of all kinds.

Each of these types of greatness has its own fragrant character, ennoblement, and as it is expressed it lifts the whole world. It lifts not merely the individual himself, not merely his surroundings, not merely his people or his faith, not merely humanity. It lifts every kingdom of nature. It causes each kingdom of nature to glow with an added beauty, to become just a little more unfolded, and the whole world, therefore, to draw a trifle nearer to its Universal Brotherhood.

Nothing that we are, nothing that we do, nothing that we think or feel, can we keep to ourselves, nor within the small circle of our living. All spreads abroad as move towards infinity the circle-ripples born of the stone we cast into the water.

Be our greatness good, good spreads through the worlds. Be our greatness bad, so also does it spread.

DISCRIMINATION

We must seek to equip ourselves with that discernment which shall enable us instantly to discriminate between right greatness and wrong greatness. It is not public opinion that must decide for us. On no account must we be swayed by popular appraisal. We must learn to decide for ourselves, as often, it may be, against the crowd as with it. Only as we ourselves become our own standards of judgment, shall we in due course find our own way to our own

greatness which is somewhere awaiting us, even though it be but in the dim distance.

For to be able to discriminate between greatness that is real and greatness that is unreal is to begin to know ourselves, not just as we are, but as we shall be in the fullness of time, and to know what we shall be is to hasten our footsteps on the way to it.

AN ADVENTURE IN CONTINUITY—THE ESSENCE OF REINCARNATION

WHEN I think of what we call Reincarnation I sometimes wonder if those who “believe” in it are as to that in which they “believe.”

What is the essence of Reincarnation? The special technique as set forth in Theosophical literature—integration succeeded by a special process of intuition, or dipping down into successive layers of man's consciousness? For many this particular mode may be problematical, being beyond the grasp of their present intelligence and intuition.

For my own part, the essence is not the technique but the principle that there is for all life an uninterrupted continuum of progressive growth, that evolution is constant and unceasing.

The Science of Theosophy, as presented to the world in its nineteenth century seers, postulates individual growth not only from the human kingdom onwards, so that I have not expressed the principle as an uninterrupted continuum of progressive individual growth. On the other hand, my conviction has always been that individual

is as much a characteristic of the sub-human kingdoms, though different in texture, as of the human kingdom. So, for myself, the adjective "individual" is highly appropriate.

It follows from my definition that every circumstance of life, very much including what we call death, is part of this continuum of progressive individual growth. Hence we need to replace interruption, wherever we find it, by non-interruption, so as to insist upon the fact of continuity amidst what I regard as the fiction of non-continuity.

For this reason I do not like the word *reincarnation*. It suggests a stopping and a starting again. I think there is neither stopping nor starting again. There is uninterrupted, uninteruptable, growth; and only the illusion cast by ignorance conveys an impression of cessation.

We have acquired the habit of taking for granted that what we do not see is not there, or very likely has ceased to exist. Thus have crept into the various languages of the world a number of words expressing such illusion—annihilation, nothing, non-existence, and so forth. The word *reincarnation* in a subtle way reflects this illusion-ignorance.

I want to get rid utterly of the idea that there is interruption anywhere. And even if I am told that the physical body surely disappears, I see no reason why I should not reply that, while its shape and form

may disappear, its component parts do not disappear, and I am prepared to maintain that even shape and form have their own as yet unperceived continuity, and that both shape, form and component parts perform the continuous double function of maintaining the individuality to which they specially belong, and of linking the individuality with a Universality, individuality raised to the n th power. At least via the Akashic Records both shape and form do preserve their continuity, and the conception of Akashic Records is essential to my idea of an uninterrupted continuum of progressive individual growth.

It may be said that I am not in line with occult investigations as given to us in our Theosophical literature. I do not for a moment insist that I am right. But I find it more satisfactory to build my own life-structure with such materials as I have at my disposal than to do no building on my own account, rather letting others build for me, or being content to dwell in a house not fashioned by my own consciousness.

We may for one reason or another remain content for some time to live in houses built by architects far more experienced than ourselves. But in the long run we must be living in dwellings self-fashioned, having the sense, of course, to see how wiser people than ourselves construct their own houses. I read Theosophical literature in order to see how a house

might be built—I do not say “ought to be built,” because even our greatest builders in the outer world are by no means yet perfect in their experience. But then I must do my own building, even though I cannot follow the plans used by my seniors. So I build my house as best I can, however unorthodoxly, however much outside Theosophical or any other conventions. I think for myself. I build for myself. So alone, I believe, shall I learn to think better and to build better : not by more or less blindly copying the possibly far more beautiful mansions of others. So is it that, as I am at present advised by my best understanding, I think of this uninterrupted continuum of progressive individual growth, and I should be very glad if I could find a better word than *reincarnation*. But we have become so steeped in the word—it has become such a habit with us—that my brain is numbed to the emergence of something better.

I do not want to leave any of my luggage behind me, not even a physical particle. I do not want to leave behind me even a bad habit or a weakness, strange though the sentiment may seem. I do not want to leave anything behind me, for I shall need *everything*, yes *everything*, for that universal helpfulness and understanding which is one of my goals, though not the principal goal.

I can only take everything with me if nothing becomes irretrievably dissipated, if everything which

has been me and mine clings to me for ever, or I to it, which comes in a way to the same thing.

Whatever I may have in the shop-window, on the counter, and on the shelves, I must have in my stock room all that I have ever been on every plane of living.

I shall need my present make-up, all that I am physically, emotionally, mentally and super-mentally, in every part of the future that awaits me. What I am at this stage of my growth—please note that I avoid the use of the word *reincarnation*—I must carry forward with debit and credit account complete, for I move on a line, or way, or direction, which has no breaks. There are no countless points to constitute my line, so that it may be seen as a number of independent and dissociate universes.

AN ADVENTURE IN REDEMPTION— THE RAINBOW WILL OF GOD¹

I DO not apologize for using the word “God” in my title because it is a useful word, and while it is liable to be misunderstood as possibly suggesting an anthropomorphic conception of Divinity, I am quite prepared to run that risk.

In my own mind I always feel that, instead of there being only one “o” in the word, there are, in fact, two, so that one spells God, G-o-o-d. That is how I feel about God, apart from the fact that I know the Person subsists in some spirit of personality, so far as some of my Elders have told us.

INDIVIDUALITY-UNIVERSALITY OF PERFECTION

I am of the opinion that individuality is never lost as we enter more and more into Universality, and that the apex of evolution is in a wonderful harmony and interrelation between the two, so that the Perfect Man or the Perfect God is individual-universal. Who shall say whether He is more universal

¹ Adyar, 1st September 1940.

than He is individual, or whether He is more individual than universal. Even if we gaze into regions higher than any of which we can have perception at all, undoubtedly there is individuality.

So I like to think of God—which is a word which conveys as much my ignorance as my knowledge, far more my ignorance than my knowledge—as the Person-aspect in Him, as He must also have a Universal aspect. When I say He, I might as well say She—in fact, in those regions there is no language, save possibly Sanskrit, which is adequate to the Universality of the Divinity conception, and sex is resolved.

COLOURS OF THE RAINBOW

To return to the title, “The Rainbow Will of God,” it is rather important to realize that this White Light of the Purpose of Life is composed of many colours. Our evolution, for example, though from our point of view, taking it in its universal aspect, is our white light, yet from a still higher standpoint it is a colour in the Rainbow Will of the Universal God.

There are, of course, innumerable evolutions far different from our own, but no less evolutions, each one *sui generis* with its own characteristics, its own modes of unfoldment. We can think of each one, therefore, as having its own colour. I am not able to suggest what is the colour of each, but each has its own distinct place in the Rainbow of the Ultimate, and contributes

its own rate of vibration, its own qualities, its own power to all the other evolutionary processes which combine to make a Super-White Light of the nature of which, of course, we have no conception.

There is a colour for the evolutionary process in which we are at present engaged, there is a colour for every kingdom of nature, for every race, for every people, for every faith, for every nation, for every culture, for every Saviour, for every great Teacher, for every individual. And, specifically, there is a colour for every changing time.

Each colour, of course, forms part of the Rainbow Will of God, or of the Ultimate, if one prefers that word.

Also, all colours of the Rainbow are present at all times, so that we have essentially the white light everywhere and at all times ; and yet there is also a colour in the rainbow for any particular time in the case of any particular people, of any particular race, of any particular nation, of any particular faith, of any particular Teacher. There is a predominance of some special colour, or if expressed in terms of music, a note, or in yet other terms, a fragrance. All these terms are, of course, interchangeable.

REFLECTING THE RAINBOW

It is largely our business to intuit, to discover, what for the time is the dominant colour, the dominant

note, the dominant fragrance, and seek to become a channel for that. In these days, more than perhaps in most days, it is supremely vital for us to reflect in all its purity the Will of God, the Will of the Hierarchy, the Will of the Head of the Hierarchy, as best we may be able to intuit it.

It does not for a moment follow that each one of us must have the same intuition. There must be as many rainbows of intuition or rainbows of activity, rainbows of interpretation, as there is an infinitude of colours in the rainbow we see in the sky.

So that, while it may be my dharma, my reflection, to support the war and all the war means with all my power, as I have been instructed so to do, it is not for me to say that everybody must have the same dharma. Each individual must seek his own dharma and fulfil it in all humility, in all strength, in all assurance; but no less in all respect for others whose dharma may be different, but is no less needed as a contribution to the times and as the particular dharma for which any individual may himself stand.

I want to insist upon the fact that in these times it is the Freedom of God that must prevail over the freedom of us all. It is in the service of His Perfect Freedom that we shall find our own.

The time will come again when we shall be thrown upon ourselves, when it will be our work to discover ourselves and to realize and fulfil ourselves. Now is

the time for us to discover Him, realize Him and fulfil Him, but it is not for anyone to say how the discovery shall be made, what the discovery shall be, how the discovery shall be realized, or in what way the discovery shall be fulfilled.

It is part of the tremendous service The Theosophical Society can render to the world, it is part of the glory of The Theosophical Society, that we acknowledge the existence of the Rainbow Will of God, in the beautiful terms of Universal Brotherhood, and seek to be that Rainbow, expressing the glory of its colours in that First Object of ours which declares the Universal Brotherhood of humanity, and shall some day declare the Universal Brotherhood of Life.

IN PERFECT FREEDOM

- While it is my duty as President of The Theosophical Society, and as an agent of the Elder Brethren, to fulfil those instructions which have been laid upon me, as Dr. Besant had to fulfil the instructions which were laid upon her, while there are a number of reasons why I have to do the work I have to do, and in the way in which I have to do it, still must ever be guarded the perfect freedom of every individual member of The Theosophical Society to agree or disagree, to accept or reject, to follow, or to go another way.

All I ask from every member of The Theosophical Society is that he shall remember that these are

catastrophic times, and that he shall do his uttermost to seek out the duty he has to perform, and that then without fear and without favour, in all courtesy, in all friendliness, in all respect, without ever losing hold of his adherence to the principle of Universal Brotherhood, he shall say the word he feels called upon to say.

The Society will indeed be benefited as we speak the whole language of words, and not merely one word or half a dozen words. We shall fulfil the purposes of The Theosophical Society as each individual speaks his own word, seeking that word in the heights and endeavouring as purely as possible to reflect it in the outer world.

It is undoubtedly true that the majority of members must needs just now be urged to favour the Allies, and to strengthen the war to victory as best they can. Nevertheless, while there is His Majesty's Government to undertake this work, there is also His Majesty's Opposition. The difficulty, both with the Government and the Opposition, is that the two forces tend sometimes to assume that the one is right and the other is wrong.

Let there be in The Theosophical Society a complete parliament of constructive endeavour with many different parties and individuals with many leaders, but unlike the ordinary parliaments, with a perfect understanding between all the parties and all the

leaders, so that all are working for the Universal Brotherhood.

I think the time is long past when we should waste time in endeavouring to convince each other that we are right and that others in opposition to us are wrong. That may be the work which has to be done in the outer world—I think it is. But in the inner world of The Theosophical Society we must never lose sight of our duty to The Theosophical Society, and therefore we must try constantly to think of the Rainbow that we have the privilege to help to form. We must try to rejoice in every colour of it, without any of us laying down the law for others, however much we may have to lay it down for ourselves. As Dr. Besant said some years ago, “There is no orthodoxy in The Theosophical Society.”

THE SECRET TEACHINGS

We have also to remember that we must never impose the teaching of a Saviour of the world upon any individuals who may live in times succeeding His, for while the truth of every Saviour is eternal in the perfection of the White Light, we must never forget that every Saviour speaks not only to the Eternal in the world, not only to all times, but to a special time.

There is not a single Teacher who has not spoken, to use the Christian phrase, “in secret,” for the understanding of His followers who had in them the

power to respond to the Eternal, who were not merely concerned with time. We know how true it was of the Christ, we know how true it was of the Lord Muhammad, we know how true it was of many of the great Magnificences of Hinduism.

FACE TO FACE

It is so vital nowadays, in such times as these, when we are face to face with reality as we may not have been face to face with reality for a considerable period of time, that we should gaze upon the very Person of the Saviour so that we may try to know Him as He is and was, not through the medium of records of His teaching which must be more or less distorted, but face to face. Only those who come face to face with their Lord can know His Truth and follow it.

To come face to face with the Christ, as every Christian can, is to know Him as He is not disclosed in any Christian Scripture. It is the same, of course, with every great Teacher.

In such times as these, when these great Teachers are speaking to the world once more, even though not in physical incarnation, when the great Galaxy of the Hierarchy is nearer to the earth it rules than it has been for a long period of time, it is our bounden duty to seek to know the Member of the Hierarchy of Rulers who is our great Leader, or possibly some Member outside the Hierarchy who is our great Leader.

THE RAINBOW OF REDEMPTION

I would end this talk by urging that each individual should strengthen in himself his own Divinity, his own will, his own unique purpose, seek to be himself, be no reflection of his external surroundings, not even merely a vehicle for his present and particular incarnation.

In these great days each one must seek out his own greatness—and each one of us has greatness in him—and cause that greatness to help him discover the Will of God, as it is intended he shall reflect it. Then gloriously, happily, feeling he has found his true vocation, he will reflect that Will, leaving others to reflect in their own way that aspect of the Will entrusted to them, so that the Rainbow of Life's Redemption may shine over the sky of the world today and help mankind and every kingdom of nature to find Peace, to contribute to Peace, to make Peace strong and invincible, by themselves living it, and by spreading it abroad in all strength and healing.

AN ADVENTURE IN SIMPLICITY— A FUNDAMENTAL KEYNOTE ¹

THE more I try to understand the situation in which we find ourselves in the world today, the more I feel convinced that this is an occasion, a period in the history of the world, in which the pendulum of living swings from complexity to simplicity. I feel very strongly that especially during the coming critical years, as I believe the coming years are likely to be, we need to present our Theosophy, our truths, our teaching, in the most simple form that is at our disposal.

We cannot reduce our Theosophy to its essential simplicities unless we ourselves are more or less in the habit of leading simple lives, unless we ourselves have reduced through experience, as well as through study, the great teachings of Theosophy to their essential and indeed most simple meaning.

Anyone, I think, who has had contact at all with the Elder Brethren personally, or in Their collective capacity as a body, is immensely struck by the simple

¹ Adyar, 11 December 1938.

and direct uncomplex way, not only in which They live Their everyday lives, but also in which They face the problems of life, penetrating right into the heart of those problems, and thereby showing the way out.

I am afraid lest there may be a tendency throughout the whole of the Theosophical world, not merely throughout the whole of The Theosophical Society, for us to be top-heavy and to concentrate our Theosophy largely in the mind, not enough in the emotions and not enough in the intuition, and surely not enough in the will. This is a complexity-loving world.

GREAT TEACHERS SPEAK SIMPLICITIES

Personally I should not hesitate to say that the work of every Saviour, of every great Teacher, has always been to bring the world back to those essential simplicities which are the final fruit of all study and of all experience. If I think of the lives of the great Teachers, I see that while in secret They may have taught complexities to those who were old enough to grasp the complexities and to perceive and extract therefrom the essential simplicity, when They faced the world They spoke simplicities.

OUR THEOSOPHY MUST BE SIMPLE

I feel we ought to be careful, as members of The Theosophical Society, not to allow our Science to remain too abstract, too complex, too difficult, one

might even say too scientific, but through our own experience, through the drawing in of the great Science of Theosophy into our own daily lives, to cause it to be presented to the outer world in all its essential direct simplicities.

Of course we must study, we must enter into those aspects of the Science of Theosophy which to us seem complicated because we only know them intellectually. That is inevitable. We must try to understand. We must at first understand with difficulty, perceiving how complicated from one point of view the whole great Science of Life is. But we must all the time realize, in the midst of our recognition of the complexity of life, how it is only because we do not really know that we do not perceive the essential simplicities. And I should like someone with a vivid pen, with a clear resolved understanding of Theosophy, to set forth our science in simple words which the whole world can understand without difficulty, whether the world believe or not.

You can never expect the truth you give a world to be understood by the generation in which you live. I think it is against the Law of Providence that an individual should, save most exceptionally, be honoured by the generation to which he belongs. He can be honoured and understood more by the generations which come after him. There may be exceptions, but I should think that is probably the general rule.

To a world distraught as the world today is, we must go as far as possible to present the penetrating truths of Theosophy in all their one-pointedness, in all their directness, in all their simplicity, their one-syllabledness of language.

THEOSOPHY IS SIMPLE

I am well aware myself, so far as my own little studies are concerned, that the deeper I penetrate into consciousness, the simpler it is. Whatever form the simplicity may take, it is complete, it is direct, it is, as it were, the White Light without any complications of rainbowdom.

If you think of any piece of music, though you may revel in its richness, in its beautifully related complexities, at the same time, if you have any deep knowledge of the realities of music, you will know that the whole of that elaborately painted musical picture has one simple Source which the musician unravels for the benefit of a complexity-loving world. I do not think you can possibly understand a symphony, an opera, a piece of music of any kind, be it melody only or be it also harmony, unless you can perceive the oneness of it, the formula of it. There has yet to be written a book of musical formulæ from which you will be able to deduce the whole range of musical expression even of the greatest musicians. The same is true with regard to painting and all other arts, and

in fact with regard to any department of life, say politics.

If one stresses simplicities and asks people to rest content with those simplicities, one is always met with the answer, which of course has its own validity : “ We know all that ; everybody knows that. People want something upon which they can use their minds, their highest faculties.” Many people are convinced that that alone is true which is complex and complicated.

A person who can reduce his living to simplicity and his outlook on life to simple formulæ is an individual who has grown, even though he may have sacrificed richness, as some of us might think, to the simplicity into which he resolves everything.

THE ESSENTIALS OF EDUCATION

In the field of education I am appalled at the complexities with which we are endowing it at the present time. We are not giving of our best to our pupils unless we can help them to live great simplicities, and unless our own outlook is at the same time simple. We can go much too far, I think, with our psychological examinations or with our endeavour to decide as to which temperamental Ray a pupil belongs. These things matter less, and there are certain essentials which matter much more. While of course we must not altogether ignore those complexities which perhaps

are halting-places on the way to simplicity, we must never forget the simplicities when we are moving towards them through the complexities.

TWO MAGNIFICENT SIMPLICITIES

This morning I was brooding over two of the most vital of all simplicities, those very fine and outworn phrases, "God is Love," and "God is Justice." Everybody knows them, though there may be a few who will challenge these truths. Above all the Theosophist at least must know that "God is Love," and "God is Justice," in the very midst of the illusion that in the world as it is God can be neither Love nor Justice, for these do not reign. If Theosophists knew their Theosophy so deeply and fully that it had passed out of the regions of knowledge into the regions of the will, if such Theosophists could take these simple statements and show their truth in the light of Theosophy, people would gain courage and confidence without in the least degree feeling that the saving of the world is not their affair. On the contrary, the moment you say: "God is Love," and "God is Justice," you assert your own individual responsibility in no uncertain terms. The Theosophist could give those two sentences their true meaning and cause his hearers to become more intimately associated with them, as themselves Gods and part of God, than they had ever been before. The same is

true of the declarations : God is Truth ; God is Reverence ; God is Understanding, Compassion Friendship.

I can well believe that if one of us were to announce a lecture in the Queen's Hall in London on the title " God is Love," either we might have a hall full of people who were rocked in a particular kind of emotionalism, or we might have to use a pair of opera-glasses to perceive our audience. At the same time I am confident that it is the lack I have of a true realization of Theosophy that would make it difficult for me to give a lecture on " God is Love."

But such lectures are more important than any other lectures we could possibly give. Do we not all want to know that " God is Justice," and have it demonstrated to us so that we may participate in that truth ? The whole value of Theosophy is to make those two truths obvious. The difference between Theosophy and other modes of explanation is that while some explanations keep God over there, Theosophy brings God into our very midst and makes us one with Him.

HEAVEN IS SIMPLE

And after all, the heaven from which we all of us have come, and the heaven to which we are all of us moving, each to his own particular heaven, is an extraordinarily simple place. Even the youngest of you here probably does not remember the heaven which

lay about you in your infancy. You have forgotten that heaven whence you came owing to our abominable system of education, which is not for heaven-remembrance but rather for earth-immersion, though in the true sense there is no difference between the two if only we had right understanding,

GOD IS SIMPLE

Our scientists now tell us that the Universe is a thought, and I like to imagine that thought as very simple, however complicated it may appear. I think that we may look upon God as a Happy Child with simple toys, one of which is the essence of our universe. He is such a Child, and has such imagination, that He is able to produce a wealth of permutations and combinations out of the little toys with which He plays so simply. With His colour, His sound and His form toys He plays, and out of their combinations He juggles a universe.

SIMPLICITY EMERGES

If I could have all the richness of learning which, as the years progress, I am certain I do not have, I would hope that I did not stop short at the learning but reduced and reduced it, until I could say to the world that out of an enormous complexity of study, out of tremendous searchings of the mind and higher faculties, such and such simplicity emerges. I want to

be able to give to others and to take away with me essences, fragrances, attars, distillations, out of which I can at any time evoke that from which they have come.

Some day not only will the very learned people understand Einstein, but every one will be given the effective practical simplicity of his apparently deep abstractions. There is something there I seem to see that could be stepped down by the wise for the understanding of the ignorant, to be a tremendous practical force for daily life. All of the richness of the Relativity Theory could be distilled into its simple attar.

KARMA IS SIMPLE

It is the same with that tremendously complicated problem we have in Theosophy, namely, the problem of Karma. There is no problem with regard to which we need to know more, but I am perfectly certain that, when we really know what the Law of Karma is, we shall say how very very simple it is, how naturally it works. We shall know it does not require a ledger with the innumerable pages of debit and credit. We shall know that it does not require the most subtle of adjustments, because the adjustments take place of themselves in all naturalness and simplicity.

When one really understands the Law of Karma, one might even say with great impertinence, and no doubt also with a great distortion of the truth : “ I

cannot conceive for what the Lords of Karma are needed. There is nothing for Them to do. Everything is its own cause and its own effect. Everything works out its own destiny. What can They do more than to look on? "

LET US SWING TOWARD SIMPLICITY

Let us be eager to swing with the pendulum into Simplicity. Let us face a distraught world with our simple yet invincible truths. Every Theosophist should constantly be busy in his own department with the reduction of all complexities into their simplicities as quickly as he can. Take Science, where such wonderful discoveries are being made and there is such a nobility of endeavour and of result. We must be busy in distilling these wonders into their practical everyday meaning for us. There is nothing, however apparently remote, which has not its practical value for you and me in our everyday lives, because the everyday life is the all, the world life, the Universal Life.

In *The Lotus Fire* I speak of a Point, the Microcosm-Macrocosm. But this Point is as infinite as it is microscopic. There is nothing which is not infinitely small just as there is nothing which is not infinitely large. Walt Whitman said: "I am large—I contain multitudes." He might also have said: "I am small—I contain everything." Multitudes can be contained within any dimensions.

What I should like above all to leave as my heritage as a Theosophical student is sentences, ideas comprehensible to every one, which no one could possibly forget. It is perfectly obvious that the great Teachers—Shri Krishna, the Lord Buddha, the Christ, the Lord Muhammad—all have accomplished this feat. In the sayings of each there is simplicity beyond compare, though those simplicities are still awaiting the understanding of the world. I should like to be a step towards their understanding by expressing their soul at my own particular humble level.

I would certainly say to all young friends here who desire, if possible, to help to lead their own particular country to the finer living that awaits it, that they should deliberately train themselves to know all they can, to study all they can, to understand all they can, but constantly to be resolving the study and the knowing and the understanding into simple terms for simple daily living.

You young people can do it. It is more difficult for us older people. You can do it if you have the will and if you have in you the spirit of dedication which is willing to sacrifice convenience for service.

We need a band of young people today who will lead dedicated lives, who will be great students, who have deep capacity to make simple the whole of life for the easy understanding of those who, having to live, have such difficulties in the living.

ADVENTURES IN THANKFULNESS ¹

THERE are very many things in the world today—dark spots and patches—which we look upon with regret, with unhappiness, and often, of course, with anxiety. But there is so much occasion for thankfulness that I think it is sometimes worth while to remember one's thankfulnesses in the midst of all these unfortunate preoccupations in which necessarily we must live at the present time. I like to add up my thankfulnesses from time to time. It is so wonderful, so beautiful, so delightful, constantly to be thankful. Here are some of my thankfulnesses, though perhaps they are not in their proper order :

1. MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

I am very thankful that I have the sense to be a member of The Theosophical Society, and I pray to God, no matter what the provocation, I may never be so foolish as to resign, though it might be quite refreshing to be expelled, as Mr. Jinarajadasa was expelled, though I have never had that fortune. But

¹ Adyar, July 1940.

may I never withdraw from The Society, may I be faithful to the end of this incarnation. I am not one of those who think an incarnation would not be worth living unless I were a member of The Theosophical Society. H.P.B., the greatest Theosophist of us all, is not a member in her present incarnation. So I shall not be particular about trying to rush over the world to find a Theosophical Society or a Theosophical family in which to incarnate, though I shall ever want to be permeated by the spirit both of Theosophy and of The Theosophical Society. I am tremendously thankful to be a member of The Theosophical Society, and I want to cherish its membership ardently. It is said that familiarity breeds contempt. I do not want to take my membership of The Theosophical Society for granted but I want constantly to be thankful for it.

2. MEMBERSHIP OF AN INNER SCHOOL OF OCCULTISM

Following from the first thankfulness, I am thankful that I am a member of an Inner School of Occultism, and all that such membership implies. My membership of The Theosophical Society brings me within the great Universal Brotherhood of Life. My membership of this School brings me within the marvellous heart of that Universal Brotherhood of Life, namely, the Elder Brethren, the Inner Government of the world, and all that such truths imply—the magnificent truths.

they disclose, the wonderful vistas that they give to us. Having taken the step of membership of this School, I must be no less ardent in cherishing it; I must not take it for granted, I must have no sense of familiarity with regard to it.

My membership of this School must not become a form of Sunday School to which one goes on Sundays and then forgets about it the rest of the week. There is nothing more disloyal to the School than to think nothing about it save in my attendance at meetings and the practice of the rules and regulations. It is vital for me to have the spirit of my membership of the School constantly in my mind.

It is very dangerous to be a member of many years' standing of any occult School. If only we could retain, maintain the fervour of our first admission, when first we gained some positive conception of the Elder Brethren and perhaps even recognized one or another of Them as old Friends, when first we had all the beauty, the delight, the wonder of membership so very strongly round about us! If only we could retain this sense of the splendour of it all after two, five, ten, twenty years, it would be wonderful.

I am wondering how far most members of occult Schools have retained the same fervour in which perchance, with hearts beating strongly, they had that flash of adoration of the Elders. I am hoping that to

some the flash has grown even more dear, more to be cherished, because of the nearer realization of a link with the Elder Brethren.

3. TO LIVE IN SUCH TIMES AS THESE

I am thankful that I live in such times as these. How wonderful to live in a world that is being remade, reshaped, reconstituted with all the clash of forces, with all the changing cataclysms which are beating upon us all the time.

How wonderful, how refreshing, that you and I here, in the midst of all these storms, have access, through our membership of The Theosophical Society and in other ways, to the mountains, that we may see the purpose of the storms and the future that awaits the world.

While some quite naturally see the dark side in all that is happening, the terror, the sorrow, you and I, with our privilege of membership of The Theosophical Society, have access to the mountains where the Elder Brethren dwell, and we can begin to know the Truth.

All this makes it wonderful for us to live in such times as these, provided, to the best of our opportunity and capacities, we participate fully in them. No one should shrink from the nature of these times. Be he an active worker in the outer world, or be he a recluse in a monastery, he can still live in the times

and be a participant in the storms of the world. I am thankful that I live in such times as these.

4. MEMBERSHIP OF THE WARRIOR ADVANCE GUARD

To the extent that I have been preparing for such times as these, I am thankful for the warrior spirit, the sense of being a member of an Advance Guard of Humanity, as we all so positively are who are members of The Theosophical Society. While I am very well conscious that I have not as keen a sense of this warriorship as I ought to have, still I am deeply thankful to know that there is something for which to fight, and that I have membership of a small body which moves forward and makes clear and straight the way for the vast mass, not only of humanity but of all living creatures.

5. MEMORY OF A LARGER CONSCIOUSNESS

I am deeply thankful for such memory as I have of the way in which the world grows, for a memory of a consciousness other than this consciousness here which is only a fragment of the larger consciousness in which I am in a measure able to participate and rejoice. You and I down here are only fragments—sometimes, I fear, distortions—of the Real which is ourselves.

I am thankful, deeply thankful, for memory, for that power to become as many parts of myself as possible, to become as much as I can of myself within

the limitations of my stage of evolution, to be no longer circumscribed within the waking consciousness of the physical plane, but to a certain extent to be able to go further inwards so that I can remember what so many of us tend to forget.

6. UNDERSTANDING AND APPRECIATION

I am thankful for such understanding as I may possess, so that I may have an understanding which mellows into appreciation of everything that is different from myself.

Warrior as I try to be, I may sometimes appear unwarrantably to lay down the law, to try to be uncompromising for that which I have every reason to believe for myself to be the Right. That I may have the right and the duty to do. But I must do it with all possible wisdom, and I must never try to kill the understanding of those who are making their way to their Divinity no less than I am making mine.

7. ASSURANCE AS TO THE FUTURE

My last occasion for deep thankfulness is for the fact that I have some peaceful assurance as to the future. I have no doubt, my certainty today is, that the Allies will win. But could that certainty be disturbed supposing they did not win? Indeed not. I have complete confidence in the Inner Government of the world.

They love the world far more than I could ever love the world. They have the interests of the world far more at heart than I or anyone could ever have. They are the Friends of the world, the Helpers of the world, the only true Guardians of the world, and in Them I place my perfect trust.

I may reflect what I believe to be Their Will in my certainty that the Allies will win. But suppose that Britain be overwhelmed and that India come into the hands of the enemy and have perpetrated on her those crimes that are now being perpetrated in other lands (which God forbid), still I pray and I believe that so much shall I be centred in the consciousness of the government of the Elder Brethren that I should say : “ Well, it is necessary for us that we should be so chastised. So must we learn our lessons if we cannot learn them otherwise.” Sure am I of the love of the Elder Brethren and that They are ceaselessly cherishing the world.

They are dedicated to bring the world to peace and happiness, and so will They do. It is part of the very Vow that an Elder Brother takes when the occasion comes for Him. He pledges Himself to the world, and that pledge is not merely a hope, an aspiration, but a certainty. While I do hold, I do believe, I do say, that the Allies will win, I do say that India is on the threshold of her freedom, still if I have misjudged, if I have mistaken the situation, my

faith in Them will not be less. It will only be to the intent I shall know more about Them.

The anchor for every one of us is that wonderful conception of the Inner Government of the world. We may not be able to spread that conception abroad in all the meaning that it has for us. But we can give our assurance, wrapped up in whatever forms may seem most appropriate, that God is working His purpose out, no less in the darkness than in the Light.

So with my seven thankfulnesses I go on my way, at times, of course, with ignorance for the moment gaining the upper hand in whatever way ignorance may express itself. If there were not times when ignorance gains the upper hand, if there were no defeat, there would be no victory. If there were not times when defeat hurls us down into the darkness, there could not arise those tremendous victory flashes up into the Light.

I do not pretend that I can keep my assurance absolutely undimmed, but I can say it is never absent. Even when ignorance sheds its darkness round about me, still there is a little centre of Light that refuses to be extinguished.

I know you have your thankfulnesses, though very likely they are not the same as mine. These indeed

are my major thankfulnesses, though there are others no less precious. I do not say that I cling to them, because they are part and parcel of myself. I am eager, however, to have them present in every phase of my consciousness, that from thankfulness I may rise to thankfulness, so that I may eventually become at long last, in a far-off distant future, one with that Supreme Power that expresses His Love in terms of a mighty benediction of thankfulness He gives to His family throughout His Universe.

AN ADVENTURE IN TRUTH—TOWARDS UNDERSTANDING¹

THERE is much talk of Truth nowadays, much bandying about of the word, much writing about Truth, much exhortation, much emphatic language.

We are told that Truth is here or there or elsewhere. We are told that we shall find Truth in such-and-such places, perhaps in such-and-such places alone. We are told that it is useless to look for Truth in such-and-such regions, or that the road to Truth is such-and-such, or even that there is no road to Truth, there can be no road to Truth. Hence there is much confusion, for each one who speaks is inevitably so sure, so supremely satisfied, so dogmatic, so separative and exclusive. "I know." "I am." "I have discovered." "I declare." "There is." "There is not." "Here is." "Here is not." And thus there seems to arise mutual contradiction, and the humble, modest but uncertain seeker after Truth, swayed by these whirlwinds, becomes confused and falls into a condition

¹ Written some years ago.

either of dogmatism or of irresolution, according to his temperament, both equally unsatisfying to him in the long run.

THE CHALLENGE OF AUTHORITY

Such a humble but eager seeker after Truth has set his feet, or has had his feet set, upon a roadway, and while travelling has thought he has gained pearls of great price. Authority may have placed him on the roadway, yet has he found, or so he thinks, a wealth of Truth.

And now there comes to meet him that which shakes his confidence, such as it is, either in the way or in the wealth—and what is the way but the wealth, the wealth the way?—and disturbs his peace and contentment. What is it that shakes him? Perhaps an external authority, person or principle, but certainly his own instability, whether justifiable or not. Perhaps the way he has been treading is not for him, at any rate for the time. Perhaps he has failed, for the time, to realize that the way he has been treading is indeed his. Though Truth be everywhere, the Truth where he happens to be may not yet be for him, and he must seek elsewhere. Or, though indeed it be for him even now, he may be unable to realize the fact, and thus must leave that which might be his, only to return when, by going away, he discovers there was no need to go away.

In any case, an uprootment. Authority without and instability within have removed him from a roadway. Further experience may keep him off it, or the authority which removed him may keep him away. Authority gave. Authority has taken away. Blessed be the name of authority ! And another authority, with acquiescence from within, may in the future place him elsewhere, or even on the same roadway again, while yet another may remove him once more, until . . . ? I am not decrying authority. I am not for the moment concerned with authority. I am concerned with an answer to that question "until. . . . ?"

"TRUTH IS WITHIN OURSELVES"

What *is* Truth ? Where *is* Truth ? I would give one answer to both questions : *All is Truth. All is Life.* And Life and Truth are one. Is there then no need for search ? In one sense, no. Is there then no need to distinguish between Truth and untruth ? In one sense, no. How, then, are we to discover Truth, to know Truth ?

My answer is : Not by condemning, not by rejecting, not by aloofness, not by dogmatizing ; but by understanding. To understand is to have discovered Truth, and to know Truth. Where we do not understand we do not know, we have not discovered. Where we do not understand we have still to weigh and judge and criticize, we have still to choose,

Where we understand we appreciate. He who understands most has most of Truth. He who appreciates most has most of Truth. Truth is not something which is particularly and perhaps exclusively this, or that, or something else. Truth is not something which is here but not there. Truth is Life, and Life is everywhere. The nature of the form or place or time matters not, for all these are Life. The nature of the life matters not, for all life is Life.

But, you will say, surely such a conception involves, demands, inertia. If, wherever we are, there is the Truth, what more do we need, where need we go? Indeed is this so. The man of understanding needs not to travel. Remaining at home—be this home of whatever nature—yet may he know Truth. And in his home is all Truth. Nevertheless, understanding comes to most from travelling, from moving from place to place, from not recognizing or from forgetting Truth here or there and so proceeding to look for it elsewhere; from staying awhile with this Truth, awhile with that Truth, awhile with another Truth, awhile with many, many Truths, until . . . ? Until he finds them all the same, all wonderful, all complete, all eternal and universal. Then does he learn that though staying at home, yet may he be everywhere. Then does he learn that, understanding the Truth at home, he knows all Truth abroad. Then does he learn that all Truth abroad is within his home, whatever this home may

be, however it may be formed, or shaped, or fashioned. Then does he learn that there is no abroad for him, since all homes are one. He may live in an idea. He may live in a thought. He may live in a feeling. He may live in an aspiration. He may live in a church. He may live in a flower. He may live in a tree. He may live in a rock. He may live in a faith. He may live in reason. He may live in emotion. Live he how he may, he lives in understanding. Hence he lives in Truth, in all Truth, for understanding has no limitations, no barriers, no walls, no exclusions, no separateness.

WHAT IS UNDERSTANDING ?

Understanding *is* Truth. Is there another Truth ? Is not understanding unification, identification, realization, the mergence of time into Eternity, the recognition of Life as one amidst the illusions of many-ness ? Is not understanding the drawing within the glowing warmth of the heart, of that which is understood ? Is not understanding the eager recognition of a comradeship which, as the understanding becomes universal, itself becomes universal, and which naught then can break, since there is naught outside it ?

The whole world is asking to be understood. The whole world is ours for the understanding, is *ours*. To understand is to have achieved. And even though we needs must travel away and away and away, yet

the "away" is but the way in which, perceiving the many, we come at last to know the one . . . and find that there has been no "away," only the stringing of innumerable jewels upon the single thread of Life. Distance, space, time, form—all these are the means that Life employs to assure to itself unerring, unceasing, unchanging recognition. Life Eternal assumes the garbs of distance, and Life the Pilgrim learns to recognize the Life within each garb. Life Eternal assumes the garbs of space, and Life the Pilgrim learns to recognize the Life within each garb. Life Eternal assumes the garbs of time, and Life the Pilgrim learns to recognize the Life within each garb. Life Eternal assumes the garbs of form, and Life the Pilgrim learns to recognize the Life within each garb. Like moves to like through the illusion of the unlike. Unity declares itself amidst the illusion of difference.

THE REALIZING OF TRUTH

Understanding, then, the essence of Truth, is the sense, the realization, of identity, the supreme realization of all realizations—that Truth needs not to be sought, for Truth is everywhere. Understanding is Truth meeting Truth, is Truth knowing Truth, is Truth within perceiving Truth without, is Truth flowering into unity from out diversity. The individual is himself Truth, and where he perceives Truth, there *is* Truth for him. And he is but perceiving himself. Where

he 'does not perceive Truth, there is not yet Truth *for him*, though there be Truth. And those who do not perceive Truth must wander, until, finding Truth somewhere, they begin to learn to find Truth everywhere. They may wander to themselves, within themselves. They may wander far away. But they must wander, that is, they must gaze upon garb after garb until at last they unceasingly perceive in a distance, in a space, in a time, in a form, TRUTH.

And for a period they will associate Truth with a particular distance, with a particular space, with a particular time, with a particular form. As time passes they will perceive Truth in garb after garb, denying it there, affirming it here, until gradually they learn to become indifferent to the garb, so that the illusion of garb ceases to be a hindrance to the vision of Truth. They perceive Truth in all garbs, in those they once quitted, in those in which they now are dwelling; and they know that all homes to come must needs be homes of Truth. Then is their wandering over. Then do they abide in Truth everywhere. Truth comes to them through all illusions, flows upon them ceaselessly as rivers flow into the sea. They are Masters of Truth. Let us wander if we will. Let us travel if we must. Let us leave this and cling to that. So, no doubt, do we learn that nowhere is Truth not. So, no

doubt, do we learn that Truth is no less where we have thought it not to be than where, for the time being at least, we have discovered it to be.

He who has thus found Truth has the universal freedom of Truth's forms, of Truth's times, of Truth's spaces, of Truth's distances. Living in any form in Truth, he ceases to be bound by form. Living in any time in Truth, he ceases to be bound by time. Living in any distance in Truth, he ceases to be bound by distance. Living in any space in Truth, he ceases to be bound by space. To him there is no meaning in the cry: "Come away from your forms, from your times, from your distances, from your spaces." To him there is no meaning in the cry: "There is no Truth in this direction or in that." To him there is no meaning in the cry: "Truth is here alone."

He knows that there is nothing from which to go away, nothing to be discarded, but all things to be understood. He knows that, where he is, there may, there shall, he realize Truth—the Truth that is freedom, the Truth that is joy, the Truth that is power, the Truth that is peace, the Truth that is wisdom. All these are where he is; and only if he be blind to them where he is need he wander forth to where the light for him is stronger. Darkness is our *blindness*, not any absence of Light.

WAYS TO TRUTH

Often we seek Truth by processes of exclusions. Here is the Truth, not there. Come away from where you are. The Truth is not where you are. Come here. Be this, not that. Yes, Truth is to be found in movement. Yet let us take care to remember that Truth is no less to be found by processes of inclusions. The Truth is where you perceive it not. The Truth is there and there and there, even though you deny its existence there and there and there. Where is Truth not? If you cannot perceive the Truth which indeed *is* where you are and what you are—there are no deserts of Truthlessness—then go away, discover places where Truth is clear to your vision. Go away from places which to you are deserts and dwell in places which to you are oases. Abide in these, and, if you must, declare that elsewhere Truth is not, not where you have so far been and thought you had found it. Deny to Truth, if you will, if you must, its universality.

Yet some day, from pursuing the Path of Exclusion, you will enter upon the Path of Inclusion, and where you had thought there were deserts you will discover oases. Some day you will return to all your old homes and find Truth in each of them. You will discover that it is you who have been blind, not that Truth has not been there. Some day all Life will be a home to you, and as a God you will live in Truth in all things.

Meanwhile if you must, if you away from where you are—perhaps another way to know Truth. But as not try to remember that, though forth to seek Truth, yet Truth is Life is everywhere and therefore Could you not retain as you go : that in some way—dim and obscure you are not really leaving Truth, non-Truth ? Say if you will : “ Truth in that.” Say, if you will : “ Truth mine and in these ceremonies and you will : “ Truth is in no church, no forms. Truth is in the gardens, in the open spaces, by the seas and Nearest am I to Truth when I am I Say if you will : “ In such and such all the glories of Truth.” Some will all Truth. I am Truth.”

Still, can there not be some part “ And yet Truth is, even where I do I must needs travel ; yet is travel discovery of Truth ? I must needs here and not there ; yet somewhere is here and there.” Can you not part and yet remain ? Cannot some part all of you, go . . . and some part behind ? Or, shall I say, can you

perhaps take with you the old homes as you journey forth to the new ? Is not this perhaps the truly inevitable way of travelling, even though we do not realize it—not to leave behind, but to take with us, even though we think we have discarded ? So that, some day, we shall make the Great Discovery that we are ever wherever we have been, where we are, where we shall be. In any case, who among us is to sit in judgment and say : “ Truth is in reality here, but not there ” ? Who has Truth in his sole keeping ? Who is all Truth ? Who dare judge for another ?

TRUTH IS EVERYWHERE

The most that even the supremely Truthful among us shall dare to say, inasmuch as they know Truth in all its innumerable guises, must surely be : “ You know in your Object of Worship but a fragment of the Truth. Far more Truth is there where you are than you at present perceive. You know but a part. Be more eager and you shall perceive more, you shall become more Truthful, until you realize that the Truth you now know is but darkness as compared with the Light of which it is a fragment, a shadow, in one sense even a distortion ; for the part alone gives but a dim impression when divorced from that without which it must naturally be incomplete.”

And the supremely Truthful will also say to us : “ Go where you will. Seek those places where the

Light shines for you. Leave the places which to you are dark. Yet forget not that, to the wise in the world, there is no darkness at all ; for Light is everywhere and is perceived everywhere by those who understand. The wise condemn not the homes of others, but seek if perchance they may guide them down into the greater depths of Truth within such homes."

The Message the world needs today is that the whole universe is a mine of Truth, and that wheresoever a man diggeth, there shall he find Truth. But he must dig and must keep on digging, for the more deeply he digs the more profound the Truth he will obtain. Where every man is, there is the Truth—this is the Love of God, this is the Joy of Nature, this is the Strength for all, this is the Promise for all. Where a man is, there is Truth, whether he perceive it or not ; and if he would go elsewhere, there, where he goes, awaiting him, is also Truth for him. For Truth never fails. Truth never leaves us alone, but waits patiently on our understanding. Truth is man's closest friend, is with him everywhere, dwells in those places whence he departs, yet is ready to greet him whithersoever he goes.

Truth is close to us where we are, and also close to us where we go. It is for us to fulfil Truth, to realize Truth. Nowhere is there Truth which cannot be fulfilled, nowhere Truthlessness, everywhere Truthfulness. To some, sometimes, fulfilment and realization

where they are. To some, sometimes, fulfilment and realization elsewhere. To some there must be constant adding and constant subtracting, finding Truth here, no longer finding it or perchance forgetting it; going elsewhere and finding it, and then perchance no longer finding it or forgetting it; and so on and on until. . . To some there is ever an adding, never a subtracting, again until. . . And when some declare in ecstasy: "Ah! here at last is the heart of all Truth. Elsewhere but the shadow, here the Real," the wise, the Truthful, will answer: "Of course, for where is not the Truth? You could not find it there, but there it is no less than elsewhere. You rejoice because you have at last perceived it. Yet Truth is whence you have come." And the wise may wonder how many more homes of Truth the wanderer must visit until. . .

THE RIVER OF TRUTH

But there is a question to be asked: In what abode of Truth shall a man dwell, whether for a brief time or for an age? And the answer is: In that abode wherein the more he dwells the greater his conscious fulfilment of Truth, the greater his realization of Truth, the greater his sense of Life, the greater his sense of Freedom, the greater his sense of Peace and At-One-Ment, so that he perceives

himself to grow from more to more. When his power to discover ceases, when he ceases to be conscious of growth, then the time may come for him to prospect elsewhere ; but he alone can determine where he shall dwell and for how long he shall abide. Nevertheless at long last in some abode or other, and with the accumulated experience of other abodes, of other seekings and findings of Truth, he will have dug down to such profound depths that he will reach in triumph the One River of Truth whereby all soil above is nourished and fructified. And then he will begin to perceive the River nourishing and fructifying that which he has left no less wondrously than that to which he has gone.

And perhaps there is another question : May he, should he, at any time return to some abode of Truth which to him was once a desert ? To this the answer is : No man can live and grow in a desert. Where there are places which are deserts for him, there should he not be, until. . . . ? Until he knows, as God knows and as the Gods know, that there are no deserts. Then he will be free of all abodes, for none will be deserts. But should he return to a desert, or continue in a desert, he must eventually wither and go down into a death, though there may be others who thrive no less than he would wither, since to them the abode is an oasis and not a desert, at all events for the time.

INITIATIONS INTO TRUTH

Let it be remembered that all abodes, all experiences, all forms, all times, all spaces, all distances, all beliefs or opinions, all certainties and convictions, all doubts and bewilderments, frustrations and disappointments, are indeed initiations into Truth. The kingdoms of nature, physical life, desires, emotions, mental processes, forms, movements, organizations, attitudes, activities, aspirations—all are initiations, progressions, into Truth. Some we can well perceive to be initiations. To the Truth in some our eyes are opened. To the Truth in others our eyes are still blind. Love we can well perceive to be an initiation into Truth, whatever be the nature of the love. But so is hatred or fear. Health we can well perceive to be an initiation into Truth. But so is disease. Truth in hatred is the urge from self-weakness. At the surface it is a violent sense of separateness and aversion from something without. In the depths it grows into a violent sense of separateness and aversion from something within.

Life is in hatred, because hatred is. Hence there is Truth in hatred. The wise know the Truth and can dwell therein as Masters of the Truth, guiding those who as yet have not found the Truth in hatred to quit the surfaces and go forth into the depths, learning the lessons of hatred, for Truth clarifies, intensifies, as we penetrate from surfaces and shallows.

into depths. Thence they may go away and journey forth on the splendid conquest of Truth, some day thus winning freedom of the Truth in hatred, as they know that nowhere Truth is not.

Truth in disease is no less the urge from self-weakness, from ignorance. At the surface it destroys. In the depths it regenerates. The wise know the Truth in disease.

In ignorance, too, there dwells Truth. Truth in ignorance is the urge to Truth, for Life abhors, and therefore contains within itself, a vacuum. At the surface of ignorance Truth is self-satisfaction. In the depths, Truth is discontent.

So indeed is it with all forms, with all manifestations of Life—with all kingdoms of nature, all desires, all emotions, all mental processes, all movements, all organizations, all attitudes, all activities, all beliefs, all certainties and convictions, all doubts and bewilderments, all frustrations and disappointments, all aspirations. And all have surfaces of Truth, all have depths of Truth. From all surfaces let us depart, either down into the depths or elsewhere to other surfaces whence ways to depths are easier to our feet. From all abodes of Truth let those who know them but as prisons depart. There is ever open to us the Path of Forthgoing. But there is also open to us the Pathway of Return. On both is Truth, and at the end of both there is the One River of Truth which is the heart and the fullness of Life Eternal.

TO LIVE TRULY

To live truly is to live down into the depths of Life from out the shallows. All things which are but shallows, or come to be shallows for us, cease to the measure of such shallowness to be true for us. Man is made for depths, and must seek until he finds depths, abiding in these until increase in stature causes them to appear as shallows. Yet depths and shallows are but circumstances of Time. They have no distinction in Eternity. As men grow in Truth, erstwhile deep places become to them as shallows, and they must inevitably depart from them. But some day there shall be no shallows for them anywhere.

The Pendulum of Truth ever swings between Change in Movement and Rest in Depth. Now we live in terms of Change in Movement, now in terms of Rest in Depth. Those who seek live in Change in Movement. Those who have found live in Rest in Depth. Yet there is no seeking without finding, for the very seeking is of the nature of a finding, even if there be no other. Neither is there a finding in which the spirit of seeking does not abide. Movement is the fruit of Rest in Depth and therefore the seed of Rest in Depth. Rest in Depth is the fruit of Change in Movement and therefore the seed of Change in Movement. Where is Truth ?

The Pendulum swings !

THE ADVENTURE OF BEING IN LOVE¹

ONCE upon a time I remember to have been very intolerant of lovers and of marriage. Marriage was all very well for ordinary people, but extraordinary people, who wished to dedicate themselves to the Master's and the world's service, must be well beyond these personal considerations. Love-episodes in novels and love-scenes on the stage were unnecessary exhibitions of worldly weaknesses, and my mind dwelt on the vision of a band of workers far removed from all personal emotion.

I have changed my mind. I now think that to fall in love under certain conditions is probably for most people one of the few uplifting episodes in lives of drudgery and of realizations which can at best be but partial.

THE IDEAL

To be surrounded by young ones who love us is another of these uplifting episodes, but my thought is not concerned with these at present. Rather am I thinking of the lover with Theosophy at his command, with its strength to support him in disappointment and its purity to raise his love to its true value. To my knowledge I do not at present

¹ Written 25 years ago.

number any lovers in my acquaintance, but if I knew any, and they came to share their joy with me, I would ask the man to practise his Theosophy in her service, for her protection, and through her strengthening influence, more usefully upon his surroundings. And to the maid I would entrust the task of ennobling her lover's ambitions, and of helping him to live his daily life in greater purity and honour.

So the woman completes the man, as the man completes the woman, though I grant the existence of exceptional cases outside this general proposition, just as I know that, more often than should be, the wife antagonizes the husband, the husband the wife. But my conception of true love between man and woman, whether resulting in marriage or not, is that it is designed to produce a peace strong in purpose. Without it there may be peace without purpose or purpose without peace, but, except among the highly evolved who have transcended distinctions of sex, only among those who know what it is to be in love, and who have spiritual intuition as a means of uplift, will be found a peace that the world cannot shatter and a purpose that no failure can destroy.

Of course, the man longs for the maid to be in love with him, as the maid tremblingly hopes for response from the man to whom her heart is given—thus their past lives speak to them. But the future and Theosophy keep on whispering that it is enough

for each to be in love with the other, whether response comes or not. The Masters love Their world and serve it out of love, though the world goes on as if it knew Them not. But some day it will know Them ; and think, then, of the overwhelming abandonment to Them, knowing of Their patient watchful love while the world turned its face elsewhere ! Loving, loving, and going on loving—asking nothing in return ; no fretting because the world is not even looking at Them and uses all Their gifts as if it had a right to them.

THE EXAMPLE

The Masters serve the world because They love the world, while the lover passionately asks that his loved one may give her love to him as his is given to her. How different the world if she inclines her ear towards him ! The coming of the great World-Teacher, Brotherhood, Karma, Reincarnation—all have a new force and a new value ; at last he feels his unity with the world around him, and all is joyous peace. At last he knows that the emotion of love may open for him the sense of unity in a wonderful and inexpressible way. Love rewarded gives him all this, and even before he knows his fate love with hope foreshadows the bliss of love with certainty.

Does all this depend upon her attitude towards him ? Is he still at the stage, so commonly depicted in

novels, at which her lack of love for him cuts him off from her for ever? "Give me all or I will take nothing," cries the lover. She offers a little, perhaps much, but not all. What is to become of the lover? The deepest longings of his soul seem shattered, and he turns away as if she had injured him. A common experience this for many. Most recover from the blow, and some find someone else to worship, someone else in whom the God-without appeals more to their being than does the God-without in others. But personally I want to bring Theosophy to my aid. Theosophy is useless unless it helps in one of the most beautiful emotions of which man or woman is capable. I want my Theosophy to help men and women to fall in love at their humble level as the Masters love the world at Their stupendous height. Can Theosophy do it? A mighty task it is for any science of the soul—to teach men and women to give without expecting a return. Natural science has been so long insisting that all force must have its result, action and reaction, that we have so often expected that force to be merely an investment. We invest force in someone, and expect the recipient of the force consciously to send back force to us in return.

THE MIRACLE OF THEOSOPHY

My own experience is that Theosophy can accom-

even if his love arouses no conscious return. And when I say this, I mean that even our individual distorted conceptions of the great realities, which we call Theosophy, are pure enough to do this. But the task is hard, and the only way to accomplish it is to sit down and face the question with the mind and the intuition as well as with the emotions. My Theosophy speaks to lovers in this wise: "You are deeply in love, and you hope and hope that he or she may be as deeply in love with you as you are with him or her. If your hope be realized, your troubles are ahead instead of at your door. But suppose for a moment that he or she does not return your devotion measure for measure; scientific and all other probability are indeed against you. How are you going to take the very probable frustration of your dreams? Can you go on loving as before, or does your love depend upon the payment it receives? Does a mother's love depend upon her child's affection for her? Wherein does your love, O lover, differ from a mother's?" Now the lover will at once seize upon the weak point in the above argument, and reply that his or her love must needs differ from a mother's, and I agree. But for myself I should long to be able so to love that I might pour upon my beloved all that my nature could give, and rejoice to have made her path smoother, even though I receive but a kindly glance as she passes by, perhaps with head averted.

Theosophy opens the way to this, as do its various offshoots which we call religions, by bidding us gaze upon the great Lovers of the world and upon the beauty of Their love. Indeed, Theosophy does infinitely more for us in this direction than any other science of the soul I know, for it tells us of great Lovers living now and loving now, while religions either give this power of love to God alone or draw their examples from the past, ignoring the Perfect Men whose love for the living world is the apotheosis of the love of the lover for the beloved. They are loving in perfect selflessness while you and I are loving as best we can. They are Gods, but They are also men. As They love now so shall we love some day, and all the lovers in the world today are learning how to love as God wishes us to love.

THE BUDDHIC TOUCH

And long before our love is perfect we shall gain glimpses of its beauty to be, for from time to time a beautiful and pure love directed to an individual will carry us to the Buddhic plane, and make us for the moment one with all : one with the leaf tossed by the wind, one with the foam, the plaything of the wave, one with the flower blessing its world with its scent, one with the lonely and the sorrowing. Few of us may know the Masters but the vast majority of the

recognize the identity of the God without with the God within. In the early stages the Buddhic touch is but fleeting, is but a memory almost lost in worldly care and struggle. As lives pass, however, love becomes purer and deeper, and some day pours forth so that it spreads far and wide. The man in love begins to love the world while the beauty of his love for the beloved still possesses him. But there is a further stage when the world is loved for its own sake, apart from all individual relations. When this time comes and the man or woman has proved that love for the world is strong and unquenchable, then comes that first great step towards perfect love—entry into the Brotherhood at whose head are the Perfect Lovers. Henceforward such a one, though united to the beloved of the heart, belongs for Eternity to the world, and begins the heavy task of growing perfect in love even as the Father in Heaven Himself is perfect in love. But in each individual life, long before this stage, and I hope long after too, there will be the lover to help the wanderer on his way and to make for him an image—fleeting though it be—of the love towards which he strives.

A VISION OF OUR GOAL

I reject, therefore, as unnatural my former view that to fall in love is a weakness, almost a treachery to the Master. To fall in love means an enormous accession of strength, if only we take upon ourselves

the task of purifying the love of its dross. Our love may be returned. Marriage may be the result, and a smooth life gladdened by many joys. But Theosophy strengthens us to bear the pain through which alone true joy may come, the more splendid for the contrast. And if we go on loving when no return is made, the lower world may become empty of much happiness that might have been ours, but the flame of an unrequited love kept burning brightly in service and sacrifice not only brings us very near to Those whose love has never yet been recognized, but opens the way for us to feel, endure and grow with those whose lives are hard and sad. The return must come for all love outpoured. We seek the return from the source towards which our love has gone, but all life is one, and in His infinite love God teaches us of the unity by sending us our reward—I can think of no better term—from other sources than the one to which we look. Thus do we learn that as we feel towards the one so shall we some day be towards all, and to be in love is an opportunity for us ordinary people to practise an unselfishness in faint imitation of the love-sacrifice of our Elder Brethren, and gives us vision of our goal while yet we are far away.

THE WAY OF SELF-SACRIFICE

I imagine that after reading what I have been

conclusion that their principal objective in life is to fall in love, and that, having fallen in love, they may safely trust to circumstances and time to build upon that love a roadway to the Masters and to spiritual ecstasy. With all emphasis I would assert that to fall in love is not only as solemn an event as the taking of a priestly vow or as the sacrifice of a soldier's life for his comrades and his country, but is the prelude, if rightly understood, to constant practice in the direction of the merging of the smaller in the larger self and a deeper understanding of life and its meaning. Lovers experience in anticipation some of the realities of the future, and often fail to realize that these realizations must be won through a self-surrender which should be joyous because their lives for each other help to tune them to the needs of the world. But surrender must be made to the World-Self they do not yet know, as well as to the individual self they know and love, and the love for the individual must be the beginning of a love for the world. To be in love, therefore, is no matter for silly laughter or for vulgar joking, nor is sex-instinct a substitute for love's intuition. Sex-instinct often seeks to dignify itself by the name of love, but the awakening of true love is as the dawning of the sun over a darkened world. Let us not fall in love without rising in love

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How hard it is to live in the spirit of the ideals I have set forth, is as clear to the writer of these pages as it doubtless will be to the reader. Even where the course of true love runs smooth, it is not to be expected that there shall be no roughnesses at all. Still more, where love outpoured in the fullness of the heart meets no answering rush, it is indeed a grim task to bind the lower bodies in glad and willing homage to the selfless love of the Great Lover. But a beginning must be made ; our affinity, or affinities, through the ages (I believe each of us has one or more) must be purified through sacrifice before being drawn for ever to the heart, and perhaps the thoughts that have occurred to me may help some lover to face the darkness which comes when the unreal is no longer mistaken for the Real, yet the Real must send its sunshine into the darkness of the soul's ignorance.

Especially do I honour the lovers upon whom war has cast suffering and anxiety. The man who knows that there can be no real joy in staying with his beloved when honour bids him leave her, who knows that his love for her is never greater than when he hazards for the sake of duty a happy life with her by his side ; the maid who rises from her lower self to become the visible spirit of the ideals in whose service duty calls him, who bravely shuts out from view—as only a woman can—the torture of suspense :

such as these are indeed practising that which I, perhaps, can only preach. Great will be their reward, for love becomes eternal when it but serves to spur the lover to a nobler life rather than to make him shrink from all that seems to mark the smoothness of its course. We who believe in Karma and Reincarnation know that a sacrifice which is shared becomes in future lives a tie which binds for ever, and it is almost harder to live with a love rejected than to have lost the physical form in the sacrifice which both have offered, for, while the present life may have lost its gladness, the future has been made certain. Death soon ceases to have the power of separation over those who would rather face it than live a life of shameful ease.

THE SIGN OF GOD'S PRESENCE

At this point I close. I feel utterly unable to convey my conception of the beauty and power of sacrifice underlying the wonderful sign of God's presence manifested in the condition of "being in love." Perhaps the subject is too sacred for words of mine. Let me therefore leave it with those beautiful words which give in a sentence all the promise and the glory of love :

"Greater love hath no man than this, that a man lay down his life for his friends."

AN ADVENTURE IN CONSCIENCE—A CALL TO HEAVEN¹

Conscience is born of Love.

—SHAKESPEARE

THERE have been many indications recently that the Elder Brethren are endeavouring, and probably have been endeavouring for some time before that endeavour imprinted itself upon our intelligences, to stir, to agitate, individual, national and world consciences.

Conscience is the sum total of distilled experience. From one point of view it is distilled, that is, available for our use ; but from another point of view every experience is within our consciousness in all its aspects, so that while conscience is the distillation of experience, we have at our disposal, should we need it, and we shall need it ultimately, the whole of each experience as it has come to us in all its varied aspects.

Now would seem to be the occasion of an endeavour to harness this conscience to the averting of the evil influences of the day, those evil influences which are not merely those which we know and see, but are

¹ Adyar, 19 February 1939.

no less the accumulated evil influences of the world. For example, as I think of Europe, I see a great centre of disturbance, war and hatred, not only reflecting the prevailing situation in so many parts of the world but also discharging part of the Atlantean influences, and causing to descend upon us those influences which are still with us today just as are more modern forces.

We must seek to stir conscience in its individual, its national and its world aspect, that being more alert it may be more active in giving its power to the aid of all that causes life to grow, and for the denunciation of all that causes life to halt.

The first conscience that has to be stirred is the individual conscience. In each one of us there should be stirring the fruits of the experience of incarnation after incarnation in the past. We should endeavour, if we can, to vitalize that past in a present conscience and apply it, because there is not the slightest doubt that upon the individual, as such, rests the gravest responsibility. We are still in the stage of having to perform the Yoga of Individuality, and in that Yoga of Individuality one of the most potent of forces is the force of conscience, the force of "knowing together" the sum total of one's experiences in the past, knowing as a whole, knowing in their collective aspects, in their summation, the experiences which have given us the strength we now possess and to which must yet be added experiences of a similar quality.

Part of the Yoga we ourselves could individually perform would be to endeavour to probe down into the depths of ourselves, and to try to perceive what to us is conscience, what to us is the divine measure of our own rectitude. We ought to be able to write down, one after another, the essential laws of our being, those laws which we cannot ourselves offend, and the offending of which would be going against the whole of the spirit of us. We must base all collectivity of whatever nature upon individual experience, and each one of us must know who he is, what it is that has given him his present stature, and how that stature may be set forth in definite terms, so that each one of us may say : "I stand for this, for that, for the other principle." It is not the "against" that matters so much. It will follow inevitably that, if we have certain great principles of living individual to ourselves, there will flow from those great principles denunciation wherever denunciation is necessary, but affirmation after affirmation after affirmation is always better than any denunciation. As we affirm, so does our force grow and penetrate. As we affirm the light, so do we dispel the darkness. It is the positive affirmation which must come first, however much denunciation may need to follow.

Not only is it necessary for the individual, national and world conscience to be evoked, for they all three exist today, but it is also necessary that these three

aspects of conscience should express themselves in the way in which consciences have on supreme occasions expressed themselves from time immemorial—in a Call to Heaven to send down a God for the relieving of earth.

If we think of any of the great Personages who have come down into the world to advance civilization in whatever department of life, we may also think of them as being the response to a Call which has gone from earth. It is true that Heaven may act without the calling of earth, but if earth knows how to call, and does call, then the action of Heaven becomes all the more strong, all the more effective, because Heaven and earth join together for the salvation of peoples, creatures, all living things.

I feel that this gradual process of awakening of an individual, a national and world conscience is not only therefore for the purpose of stemming the tide of those dark forces which belong to the present and also to past ages, but also to form and shape a voice to which Heaven, the Inner Government of the world, the Masters, the Rishis, shall respond, for They have always responded to such a voice whenever it has been uttered in times gone by. And I feel very strongly, first that we members of The Theosophical Society have a particular part to play, if we care to play it, in stimulating our own individual consciences, in helping others to stimulate theirs, in trying

to awaken and develop the national conscience, and to stir the world conscience no less. We, as members of The Theosophical Society, should have great conscience-stirring power.

I also feel that as this voice becomes more articulate, the nearer shall we draw to the time when some great Person—it has been suggested in our Theosophical literature, Julius Cæsar—shall come to co-ordinate the nations of the world, and bring peace and plenty to their peoples and peace and prosperity to the whole world. I cannot help feeling that the coming of some great Person who can do such a work need not be so very far off if we awaken our consciences, if we declare our consciences as purely as we can, and if while declaring them we may perhaps denounce, without any spirit of hatred or aggression, that which we believe to be opposed to the national or world conscience in so far as it has already grown.

The first work I think we have to do is to emphasize the pouring of individual, national and world conscience into a Call—not necessarily an overt one. The Call on the physical plane may not be as audible as the apparently inarticulate Call on the inner planes. But it must be definite, it must be deliberate, it must be purposeful, impersonal. That is where members of The Theosophical Society have a great advantage. They are nearer to Reality.

I have endeavoured to convey the atmosphere of this Call in the following little piece written some time ago for *Conscience*, entitled "The People Are Calling." Naturally it lacks much because of the inadequacy of the words—every word must of necessity be an imprisonment of a power—but I feel it has its personal value, not as an intellectual dissertation, but in conveying an atmosphere as a basis on which we can build a superstructure of compassionate denunciation as may seem to us to be expedient. Atmospheres matter much more than words. Will matters much more. The tide of the Spiritual Sea matters much more than the quality of its water.

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THE PEOPLE ARE CALLING . . . ¹

IN every land the people are calling, be they governed as they may, be their voice articulate or inarticulate, for a Man or for a Woman who, understanding them and therefore loving them, will in all selflessness and devotion lead them out of the present darkness into peace and plenty.

In every land the people have grown tired of parties and protestations, of programmes and principles, and above all of that fear and clinging to power which find expression in subterfuges and compromises,

¹ *Conscience*, 3 March 1939.

in negotiations and diplomacies, in agreements and appeasements. In every land the people have grown tired of their governments, be these governments futile governments tinkering everywhere and achieving nowhere, or be they dangerous governments tyrannizing every citizen into helpless compliance with their oppressive disciplines. In every land the people are struggling to be Free, but they do not know how to be Free, and suffer themselves either to be cajoled or coerced into slavish subservience.

UNENDING STRUGGLE

In every land the people are struggling to be Free—Free from government by brutality, Free from government by blandiloquence, always one or the other.

In every land many of the people, in some lands most of the people, are unhappy. For some there is unending unemployment. For some there is unending privation. For some there is unending ill-health. For most there is unending fear and anxiety. Where is the government in any land which is effectively governing to the substantial diminution of all these?

In every land the people hate the idea of war—the people hate the idea of even the youngest citizens being taught to love war and desire it, the people hate the idea of its citizens being hounded to

fight for the causes of governments. In every land the people hate the idea of the destitution of so many of their fellow-citizens. In every land the people hate the idea of unlifting fear and anxiety.

In every land the people desire to be at peace with the people of every other land, to unite in mutual prosperity and peace.

In every land the people as a whole believe that all governments, as at present constituted, are primarily animated by the selfishness of the majority of their members, in that their primary attachment is to their own prestige and power.

In every land the people as a whole believe that all governments, as at present constituted, are secondarily animated by the will of the majority of their members either to peace at almost any price, or to Empire at almost any price—at any price save the price of their own individual downfall.

In every land the people as a whole are convinced that fear lurks in the heart of every government, and that fear and fear alone for the most part restrains a government either from righteousness or from wrong.

In every land the people know that it is governments that stand between them and the peace and plenty they need so urgently.

Therefore are the people calling, be they governed as they may, be their voice articulate or inarticulate, for a Man or for a Woman who, understanding them.

and therefore loving them, will in all selflessness and devotion lead them out of the present darkness into peace and plenty.

WHERE IS THE MAN?

In every land the call is beginning to find its answer.

The time shall soon come when in every land a Man or a Woman shall stand forth in answer to the call.

The time shall soon come when government by despotism shall cease to be.

The time shall soon come when government by party shall cease to be.

The time shall soon come when government by interests shall cease to be.

The time shall soon come when government by jingoism shall cease to be.

The time shall soon come when at last Democracy shall come into her own, when in the peace and prosperity of the individual the community shall find its happy life.

LET SOMEONE BEGIN

Let there be but one in every country to utter the call. Ere long there will be many to join it.

Let there be but one in every country to dare, and to be willing to suffer for his or her daring. Ere

long there will be many to join in the daring and to be willing if needs be to suffer also.

Let there be but one to call to earth and to the heavens for justice to all, for peace to all, for prosperity to all. Ere long there will be many to join in the call.

Let there be but one in every country fearless to begin, fearless to continue, fearless to suffer, and if needs be to die. Ere long the people of every land will become one in brotherhood, and the people of the world shall burst asunder the frontiers of selfishness which keep them now apart. Ere long they shall join together, and the many nations shall establish the World State.

THE CALL IS SOUNDING

Not yet has the Man or the Woman arisen. But the call is sounding forth, and the answer to the call is certain, as have the answers to such calls been certain from time immemorial.

Whence will come the Man or Woman? It matters not. There is no caste, there is no creed, there is no class, there is no man-made rule or standard that can confine the Man or Woman who answers the calls of peoples in distress.

Of the people such Men and Women are. For the people such Men and Women are. To each individual they belong, and for the service of each they come.

They come to release the peoples who are prisoners in their prisons.

They come to speak the word of peace that shall drive away all conflict.

They come to speak the word of courage that shall drive away all fear.

They come to speak the word of plenty that shall drive away all destitution.

They come to speak the word of brotherhood that shall drive away all discord between races, between nations, between faiths.

To every land a Man or Woman shall come, and these Men or Women—these Men *and* Women—shall form a company of elders to ensure the peace and freedom of nations and of the whole world.

It is not for governments to call. Governments have no right to call.

It is for peoples to call, for theirs is the need—the people of poor estate, the splendid suffering masses, the villagers, the dwellers in the slums of towns and cities.

It is for the oppressed to call, and for the destitute, and for those who are ridden with fear and helplessness.

It is for those to call who have lost all faith in life, to whom justice and freedom and leisure and sufficiency and happiness are but words.

It is for those who feel for such as these to call, those who feel a righteous indignation at all wrong, those who are filled with a lacerating compassion, those who feel as naught before the consuming flames of woe.

The voice of the peoples is taking shape. The Call is beginning to sound forth, and men and women regenerators are waiting until the Voice and the Call shall be so compelling that not only must they come, but that with the compelling nature of the Call there will also come a victory in which peace, happiness and prosperity shall be ensured to the world for a long time to come.

BECOME ADVENTURERS—SOLDIERS IN THE MASTERS' ARMY¹

GOD is Love. It is a fact which we should all of us do well constantly to remember and to try to understand in the very midst of all of the hatreds which seem so often so overwhelming. If we can understand this fact, if we have a real and positive and intimate sense of our messengership, of our agentship, then we can be veritable Don Quixotes, even though we but tilt at castles in Spain, as the phrase is.

We want to become adventurers, happy adventurers, confident adventurers, with a clear sense of the nature of our cause and with uttermost loyalty to it. We do not know at the present time what the future may bring forth. We do not know what catastrophes may lie before us. But we do know that the Elder Brethren know all these things which are hidden from us, and we do know that into our keeping has been entrusted a little light for the piercing of the darkness. We must see to it that the Light constantly shines without the slightest dimming, whatever circumstances may betide.

¹ Bombay, 9 November 1940.

HOLD THE FORT OF RIGHTEOUSNESS

We are soldiers. We are entrusted with the holding of a Fort of Righteousness in the outer world, that Righteousness which it has been given us to hold. There may be other Righteousnesses which others have to hold. We have our Righteousness, we should hold its Fort. It is so very vital for all of us that we should be able to look back upon these tremendous years with clear assurance that we failed not, that we were true to our obligations, to our dedications, to our loyalties, and were never for a single moment overwhelmed, not even distressed, still less deflected by the forceful circumstances beating about us.

Whether we are given one particular way whereby to help to hold the Fort of our Righteousness, or whether we are given some other way, we must be true to the way that is ours. Some of us speak in public. Some of us write for public consumption. Some of us lead lives in the open. Some of us have to do the best we can successfully or unsuccessfully—it matters not—to sway, to mould, to fashion, public opinion. Others of us may lead lives which are more restricted from one point of view, though in truth no more restricted from another. Some of us may live more in our homes and less in public, more in quietude and less in turmoils. But the service can be the same no matter what the circumstances of the

living may be. We can help to hold the Fort no matter what may be the way appointed to each one of us for the holding of it.

SUPPORT THE THEOSOPHICAL SOCIETY

But part of the holding of the Fort consists in doing all we can to support Theosophy and The Theosophical Society, within the ranks of Theosophy and membership of The Theosophical Society, but equally before the world.

If people come to us and say: "Such and such are the difficulties, such and such are the obstacles; whither is the world tending?" we can say to these friends: "All this may be true. Matters may be going from the better in which they now are to the worse in which they shall be. But our course remains clear and undeflected." And there can be no more important work for any one of us to do than to stand for the winning of the war, for India's essential participation in that winning, and for India's early advent to that status for which Dr. Besant lived and fought and died so magnificently.

The cause which she espoused at the command of our Elders remains the same today. Whatever she has written applies with equal force today. It is because of that and because the message of the Elder Brethren is the same as it was, as it has always been during these times of crisis,

that I have published a series of volumes entitled *The Besant Spirit*, for it is the Besant Spirit that we want in the world today. It is the Besant irresistibility, a wonderful faithfulness to the end that is wanted today. While you and I cannot hope to be as she was, we can look up to those mountainous heights upon which she dwells and we can perceive how we have to try to live ourselves.

It is a tremendous opportunity, and I pray that each of you is taking that opportunity according to his own power. Of what use is it to be a member of The Theosophical Society unless, having received these glorious gifts from the Elder Brethren, we look to Them and seek to do Their Will which in very truth is the will of our own individual Higher Selves?

Let no one be afraid that he can only do a very little. There is not one of us who can do more than a very little. But if each one of us contributes his own very little, his own perchance insignificant little, he is adding to the volume of that force which some day shall achieve the End declared to us by the Elder Brethren.

I hope in Bombay you are holding strenuously, eagerly, happily, confidently the Fort of Their Righteousness. We in Adyar are striving to be as strong as we possibly can, as little losing the opportunities which come to us as we possibly can. I hope the same is true of Benares. I hope the same is true

everywhere, for if we can stand alert, four-square to the enemy, peaceful, confident, happy, undismayed by all circumstances, of whatever nature they may be, the victory will come all the sooner.

Even though we may be, as I said a moment ago, as voices calling in the wilderness, even though our voices may be humble and feeble, they can be sincere reflections of the Voice of God. The wilderness cannot remain barren forever when it is so constantly being irrigated as it should be irrigated by you and me with the waters which the truth of God showers upon us like stars down here in the outer world.

BE OF GOOD CHEER

So I say to you, Brethren, be of good cheer. Be alert. Feel that you are marching to victory under the banner of Generals who do not know defeat, who have never known defeat, who will never know defeat. Remember that They have chosen you to be Their soldiers in this tremendous fight—you and others like you throughout the world. They have chosen you not that you may advance for your own benefit, not that you may derive personal strength and satisfaction from Theosophy and your membership of The Theosophical Society, but that, being filled with the power of these two great Forces, you may send that power abroad.

It is those who are here today who are born into this particular kingdom of the world to that supreme End.

As for your personal advancement, it will come. It is bound to come, but it will come all the sooner as you forget yourselves, as you remember only Them. If only at such a time as this you will give yourselves to Them and be perfectly happy in the giving, with perhaps now and then a moment of hesitation due to the inevitable weakness of the flesh, but soon to be put aside; if only you give yourselves to Them, you will enter, perchance in this life itself but certainly in the lives to come, into the peace that passeth all understanding and into a nearness to the Elder Brethren which will give you a place which shall be yours forever.

Soldiers we all of us are. Let us be worthy of our place in the Masters' Army, as we have been worthy before or we should not be in Their Army today. Let us renew our worthiness and fight with Them to the end as we have fought in many a battle in times gone by. The purpose of this Conference is to renew our strength, to re-establish ourselves in that great Company, and to go forward with Them in all assurance, leaving to Them the time for the dissipation of the darkness, and being ourselves engaged in fighting with such Light as can pour through these dedicated channels of ours. May this Conference

strengthen you all to deeper loyalty, to deeper understanding of Them, and to deeper certainty that the great Hierarchy which rules the world is ruling to the splendid Ends to achieve which the world is destined.



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